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The CHRISTIAN CENTURY

A Journal of Religion

What Will Tomorrow Do With the Church?

By W. Russell Bowie

Easter and the Mood Of Today

An Editorial

India's New Place In the World

By Horace G. Alexander

April Survey of Books

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The CHRISTIAN CENTURY

April 1, 1931

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Contributors to This Issue

HORACE G. ALEXANDER, lecturer on international relations at the Woodbrooke settlement, Birmingham, England; recently in India on a mission of reconciliation from the Quakers of England.

W. RUSSELL BOWIE, rector of Grace Episcopal church, New York. This is the eleventh in the series on "What's Coming in Religion?"

BUELL G. GALLAGHER, fellow of Union theological seminary, New York.

A. EUSTACE HAYDON, professor of comparative religion, divinity school, University of Chicago.

ERNEST FREMONT TITTLE, minister First Methodist church, Evanston, Ill.

W. E. HAMMOND, minister Community church, Walker, Minn.

MABEL M. ROYS, dean of Wells college, Aurora, N. Y.

HAROLD E. B. SPEIGHT, professor of biography, Dartmouth college.

EVERETT R. CLINCHY, secretary of the commission on good will between Jews and Christians, Federal council of churches.

EDGAR DEWITT JONES, minister Central-Woodward Christian church, Detroit.

GRACE D. PHILLIPS, librarian, divinity school, University of Chicago.

O. V. JACKSON, Cornell college, Mount Vernon, Ia.

JOSEPH MARTIN DAWSON, minister First Baptist church, Waco, Texas.

E. MERRILL ROOT, professor of English literature, Earlham college, Richmond, Ind.

RAYMOND KRESENSKY, minister Presbyterian church, Bellevue, Ia.

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

TAKING a leaf out of Aristide Briand's proposal for a United States of Europe resting on an economic rather than a political basis, Germany and Austria, it is announced, have agreed upon the outline of a customs arrangement, the effect of which will be to abolish tariffs between themselves and to make these two countries a single unit in their industrial and economic relations with the rest of the world. For the moment the disclosure has thrown European capitals into great agitation. It is held by France that such an arrangement is contrary to the treaty of Versailles, in which Germany acknowledges the independence of Austria and agrees that this independence shall be inalienable except with the consent of the League of Nations, and the treaty of St. Germain, in which Austria promises to abstain from any act which might directly or indirectly compromise her independence. European powers hesitate to take a position, with the exception of Czechoslovakia, but even there, public opinion is divided, and Foreign Minister Benes is threatened with the first serious opposition which he has faced in ten years. M. Briand's leadership of French foreign policy may also be weakened if his opponents are able to show that the rapprochement of Germany and Austria is but a logical result of his agitation for a united Europe.

Germany and Austria to Adopt Mutual Free Trade

Does It Mean War Or a Lawsuit?

APART from the merits of the controversy, it is instructive to note the alacrity with which the war-minded press in all countries, and particularly in the United States, leaps to the conclusion that the German-Austrian agreement is a sure cause of war. It may, indeed, lead to war—any controversy may lead to war. But it may, instead, be the cause of a lawsuit. The first reply of Austria to French protests was to declare its willingness to submit to the world court the question of the legality of the agreement. This is a far more likely outcome in case diplomatic processes fail to conciliate France. Austria would contend that her independence is in no way compromised by such a voluntary economic treaty with Germany, but rather illustrated by it. The best thing that could happen for world peace at this moment is for a major and acute international question of this character to be taken to the court. It would invest the court with the dignity its creators have always hoped it would some time possess. It would act as a precedent in future controversies, and thus establish the habit of seeking pacific settlement of disputes as the nations solemnly promised to do when they signed the Kellogg pact. But both war and a lawsuit are improbable. The legal case is not a hopeful one for France, and it is inconceivable that Italy and Great Britain, or even France herself, could get the consent of their people to resort to a war at this time for such a cause. The more reasonable probabilities are that the longer Europe examines the matter the more clear it will be that Germany and Austria have merely set a good example which the rest of the nations would do well to follow.

The Tension in Palestine Is Relieved

IT IS a satisfaction to note the subsidence, momentary at least, of the disturbances created by the white paper issued by Lord Passfield in behalf of the British government in October, in its relation to the racial situation in Palestine. That document was put forth in response to urgent demands on the part of both Zionists and Arabs that the meaning of the Balfour declaration be made clear. It was met with loud protests on the part of the Zionist group as a repudiation of the pledges made to them, and Dr. Chaim Weizmann, president of the world Zionist organization, resigned as a remonstrance against the interpretation of British policy discovered in the paper. Naturally the Arab party in Palestine hailed the utterance as a concession to their claims and a confirmation of their rights. Soon after the first of the year a statement was issued over the signature of

Arthur Henderson, Britain's foreign minister, designed to assure the Zionists that all British pledges would continue to be honored, and Jewish interests in Palestine would be safeguarded. And recently, Mr. MacDonald has issued a further statement which disavows any intention of injurious allegations against the Jewish people in the white paper. Of course, no such assurances quite clear up the situation for either the Jews or the Arabs. The former understand full well that the labor government is more sympathetic toward their interests than a cabinet of either of the other parties would be likely to be. But no government can sit easily under the burden of dual commitments, to the Zionists and the Arabs, such as those which the British government carries. At the very best it is compelled to follow the shifting plan of alternate assurances to the two groups, and of definite pledges to neither. There are very delicate questions in which the British, the Zionists and the Arabs are involved, which cannot be settled with explicit declarations without instant disturbance. Among these questions are those of the continuance or limitation of Jewish immigration, the amount of state land available for settlement by Jews, the relation of immigration to unemployment, both Jewish and Arab, the matter of landless Arabs who have been directly displaced from land purchased by Jews, and the still more troublesome question of a Palestinian representative assembly, and the proportionate numbers of each group.

Future Policy in the Holy Land

MEANTIME the tension between the two races remains as a constant irritation. The refusal of Jews to employ Arab labor has led to an Arab boycott of Jewish business. Perhaps the most serious sign of the times is the very recent threat to remove the center of Moslem authority from Mecca to Jerusalem. This plan, following upon the establishment of a Moslem university there, would complicate tremendously the problems of Zionism, for it would throw a heavy weight of prestige and influence into the Arab side of the balance. The British officials are well aware that recent developments in Egypt, India, Transjordania and Iraq are greatly complicating the problem of their relations with the Arab population of Palestine. It is the growing sentiment of the Iraqis that the conditions imposed upon them by the British treaty of last year subject them to all the disadvantages of the agreement, and give the British all the benefit, both in military and commercial respects. Iraq is not a strong country. But when joined with the other Moslem forces of that vast Syrian and Arabian hinterland, the wisdom of a favorable attitude on the part of Great Britain is not to be overlooked. If England is compelled to choose between Zionistic enterprise in Palestine, valuable and progressive as it is, and the huge complex of Moslem influence, bound together as it is by strong ties of race and religion, there is hardly a question as to which side of the scale will be the heavier. The wisdom of the friends of Zionism would seem to lie in a frank recognition of the facts, and an appreciation of the anxiety of a friendly British government to abide as consistently as it can by an unfortunate promise, and to use every means in its power to carry out the terms of an impossible arrangement. The safe policy is that advocated by Chancellor Magnes of the Jewish university in Jerusalem, and by Professor Einstein in his writings on Zionism and in his recent utterances on the subject in this country. Both these leaders insist that the safe future of Zionism in Palestine consists in the cultivation of friendly relations with the Arab people, and the avoidance of arrogant claims to the land. No one need be told that insistent Jewish reference to Palestine as "Eretz Israel," when the Arab population outnumbers the Jewish four to one, cannot make for good will in the land. Palestine is not and cannot be the possession of either Jews or Arabs alone. It must be open to all the peoples who wish to reside there, within the limits of its capacity for absorption.

The American Conquest

ABOUT a year ago there appeared a book, "America Conquers Britain," which deserved much wider attention than was given it. Mr. Ludwell Denny, the author, sketched with understanding and power the struggle which is going on for the economic control of world markets, and showed that in the field of finance and industry the American challenge to Britain's former supremacy is leading up to a critical period in world adjustment. It is not only as between the United States and Great Britain that this economic struggle is in full sway. Every industrialized nation feels the thrust and challenge of American economic power. Despite the falling off in foreign investments which has been an inevitable result of the current depression, the extension of America's economic empire goes steadily on. For example, on March 19 the city of Berlin announced that it had accepted a loan from a group of international bankers, chief among whom were Harris, Forbes & Company and the Chase national bank of New York. When this transaction has been fully worked out, in a deal which involves $151,140,000, the electric plants of the German capital will be in the hands of this banking group, which will turn over a part of the proceeds to the municipality and will give it the opportunity to repurchase its plants at the end of 25 years. One-third of the shares of the new company will be brought to this country and turned over to the United Light and Power company, a Cleveland holding corporation. As much as one-fourth of the voting strength will be in the hands of this American concern—a proportion that has proved amply sufficient, in the experience of holding corporations, to determine policies. In other words, the American

superpower empire has, by this move, reached out to absorb an essential service in the German capital. Yet there are public leaders who are either so naive or so demagogic that they still talk to the public about the glory of American isolationism. With American wealth scurrying abroad to become involved in matters of this sort, political isolation passes from the category of an illusion into that of an active menace.

Dispersing the Wendel Hoard

ON March 23 a fortune that had been more than a century in its accumulation entered on the first stage of its dispersion. Newspaper accounts say that the total value of the Wendel estate, when turned into cash, will be in the neighborhood of $100,000,000. If this were a boom period it might be $150,000,000. If there is a rush to convert, it may shrink to $75,000,000. But the value of each of the 200 shares into which the estate has been divided is put at about $500,000. The press has been making a great fuss over the probating of the will of Miss Ella, the last of the Wendel family. But it has not said much about the social factors involved in this vast distribution. How did this fortune come into being? By buying New York real estate and never selling; by buying ten blocks a decade ahead of the tide of population; by pushing the costs of all improvements off on tenants. The unearned increment did the rest. What contribution have the holders of the fortune, during their lives, made to the betterment of the community which has poured such treasure into their hands? None. Members of the Wendel family have lived as virtual recluses, cut off from all contact with the humanity that has flowed past their doors, but taking from that flow ever greater wealth. Now that the family line ends, on what basis is distribution made? It is impossible to see anything in the list of benefactions except the capricious choices of persons having vast power to dispose and no idea of how to use it wisely. For some of the items in the Wendel will there can be praise. But what is to be said of the bestowal of $17,500,000 on a theological seminary in China which has a student body of less than forty, and will find the very possession of such wealth a crushing burden? We venture the prophecy that the day will come when the American state—following the example of other nations—will demand a far larger share in the distribution of estates. And the day will also come when the accumulation of such estates by such means will be made impossible.

The Churches and Lynchings

PRACTICALLY all the major church bodies, both denominational and interdenominational, are putting the weight of their influence against lynching. But in communities where lynchings occur it is not always true that the churches take any clear position in opposition to this ghastly evil. After the lynching at Maryville, Missouri, which shocked the nation by its calculated brutality, the Federal council of churches authorized Dr. Gilbert S. Cox, now minister of the First Methodist church in South Bend, Indiana, and formerly a minister in Maryville, to make a detailed study of the tragedy. A part of Dr. Cox's report pointed out the agreed policy of the churches in Maryville to say nothing about the affair, and gave, by way of contrast, excerpts from the sermon which one minister *did* preach on the following Sunday: "There are men and women today who claim to be Christians but refuse to give one penny to help spread the missionary tidings and make Christians. We need more of the kind of love that will help in work across the seas to bring Christ to those who do not know." Now on the heels of this investigation comes another, this time of the lynching at Shafer, North Dakota. This investigation, likewise, has been made at the request of the Federal council, the investigator being the Rev. Howard S. Anderson, of the Congregational church of Williston, North Dakota. Since the Federal council may be expected to make public the full results of Mr. Anderson's inquiry, we are concerned here only with the attitude of the churches in the community from which the lynchers are said to have come. Again, there was public silence. But while the Catholic and Lutheran churches said nothing about the matter, the minister of the Presbyterian church, in refusing to cooperate with the Federal council, wrote: "The last several weeks in our gracious revival in Watford City, and these two weeks in our revival work in Fairview, I have been laboring for the saving of lost souls, and my duties in this, His work, are so heavy and confining that I have not time, or adequate ability, I am afraid, to be of any help."

R. C. A. Extends Its World Empire

THE series of articles on "The Freedom of the Air," now appearing in these pages, is attracting widespread attention. One difficulty with a series of this sort, however, lies in trying to keep it up to date. No matter how great the effort to include all important recent developments, changes are coming in this field so rapidly that only the daily press can keep abreast. Thus, since the article on "The Making of a Monopoly" was published two weeks ago, with its account of the growth of Radio Corporation of America to giant proportions, that overshadowing figure in the realm of American wireless communication has reached out to embrace a world empire. On March 20 J. P. Morgan & Company announced the completion of negotiations whereby R. C. A., through the consolidation of its British subsidiary, the Gramophone Company, Ltd., with the Columbia Graphophone Company, Ltd., formed "a new company that will be an English counterpart of the Radio Corporation of America, with a range of activity extending

to the entire home amusement field and a distributing system throughout the world." In view of the predictions of R. C. A. engineers as to the rapid approach of television as a means of home entertainment, the wording of this announcement, which is taken from the New York Times, is extremely interesting. The same announcement explains that the new British subsidiary of R. C. A. will have the exclusive use of all Marconi, General Electric, Westinghouse and A. T. & T. patents, and lists among nations where Columbia Graphophone has had a major industrial interest which will now be transferred to the new company Japan, Germany, Australia, and France.

Easter and the Mood of Today

OF ALL the values of religious faith which have been challenged by modern science, none has been so powerless to defend itself as the faith in immortality. Challenged by the prevailing disillusionment, all the vital doctrines which make up the texture of Christian belief have been able to make out a case for themselves in terms of the new world view which science has put in place of the old conception of the universe. The essential values of the Bible remain, even though its literal inerrancy and authority have been abandoned. The great doctrines of incarnation, atonement, redemption, sin, the Holy Spirit, and all the rest, have been able to divest themselves of the habiliments of the old cosmology and to be reclothed in garments suitable to the modern conception of reality. This they have been able to do without losing any tang of potency. Indeed, it is not too much to say that in their new garments these historic convictions of Christian faith have actually increased their vitality by being brought closer to the real experience of mankind. The figure of Christ looms more significantly upon the horizon of the modern world than ever before. As for the idea of God, the patient and faithful devotion of our greatest thinkers is being rewarded in our time with results so substantial as to thrill the hearts of those who in the face of widespread doubt have continued to put their trust in a heavenly Father.

But the idea of personal immortality has not fared so well. The difficulty of carrying over this sublime hope from a static universe into a dynamic and growing universe has been so far insurmountable. An evolutionary cosmology affords as yet no evidence that men live after death. The older arguments from nature now seem inapropos, and they survive for the most part as poetry, with but little conviction as to their having a ground in objective reality. The utmost that can be said on behalf of our most fruitful spiritual thinkers is that while they do not deny immortality they continue to indulge in the hope of it. But this indulgence is not proof, nor is it argument. It is confessedly a species of wishful thinking in the face of the lack of evidence on the one hand and an ineradicable feeling that personality has more than a merely temporal value on the other.

When we pass from the great thinkers to the rank and file of our fellows who are intelligent enough to participate in the dominant ideas of their age but not critical enough to be independent of them, we find that the lively sense of a future life has been dimmed if not destroyed. The passing of "other worldliness" from religion is one of our most striking phenomena. Increasingly the religious emphasis is concentrating upon this world. Thoughts of "heaven" are rare, and where our religious ritual keeps alive in prayer or hymn the language of the future life the words are almost vacant of any distinct content. They are a tribute to a precious tradition, or a wistful memory, more than an expression of a living conviction. The passing of the sermon or address at funerals, or its survival in the form of appreciative words concerning the departed rather than a consolatory message of personal reunion, registers the prevailing mood both of clergy and laity with respect to the immortal life. It is not a mood of denial, but of disregard and neglect. The mood is not intellectually vivid enough even to justify our calling it agnostic. It approaches very near to unconcern.

Allowing, now, for many exceptions to this description, exceptions both in individual cases and in particular regions of our own and other lands where the spirit of modern culture has not made itself potently felt, it may be said that Easter comes to us today to find us less interested in the essential faith which invests its celebration with significance than ever before in Christian history. It is not alone that there are difficulties in the way of believing that Jesus rose from the dead; for that doctrine, too, has been able to make the transition, along with other Christian tenets, from the conceptual framework of the primitive and medieval world to the conceptual framework of modern thought. The resurrection of Jesus means something, and something tremendously important, to the faith of the modern liberal Christian. But as a ground for the supreme joy with which Easter has always been celebrated it has lost much of its potency.

As a token of our own immortality Easter has become more of an esthetic tradition than a living conviction. Though the story of the open tomb still forms the central *motif* of our Easter celebration, the nature *motif* of an earth reawakening in the spring tends increasingly to compete with, if not to eclipse, the historic event. But this only accentuates our mood of unconcern as to our own immortality. The principle of personal survival is not figured forth by the process of physical nature. Poetic attempts to enliven man's faith in a future life by drawing his attention to the rebirth of nature after winter's frosts are decorative only, and have no function outside the realm of fantasy unless there exists a structure of conviction to which they may cling.

What our age needs is the rebuilding of such a

structure of conviction. A world in which men believe that death ends all is one kind of a world. A world in which men believe that death is not the end of anything essential to personality is bound to be a wholly different kind of world. The argument that morality needs immortality is no mere dogma of theologians, but demonstrable fact. It is demonstrable by any candid searching of our personal experience. Let any man reach the point, either in fact or in imaginative contemplation, where he believes that the whole of his personal existence is bounded by the event called birth and the event called death and he will inevitably be conscious of the relaxing of moral obligations. Prudence, sheer habit, self-interest, and a self-esteem satisfied by a course of life which evokes the admiration of others become the unstable substitute for the higher morality of sacrifice, heroism and self-effacing love. When immortality goes, the dignity of life goes with it. But to the man who envisages himself as destined to pass into a deathless future, morality takes on a quality which invests the self with ineluctable worth.

We need not, however, rest the case upon individual self-analysis. On the grand scale of our total social order we have before our eyes today the harvest of our lack of any robust conviction as to a future life. Our cynicism, our lawlessness, our swagger attitudinizing, our profane cleverness, our substitution of the appeal of economic determinism for the appeal of righteousness, our blurring of ethical distinctions, our shallow and showy sentimentalism, our incapacity for moral wrath—these are the precise phenomena which one would expect to find in a society which has allowed the moral dignity of its individual members to be dethroned by their indifference to any life beyond this one.

Perhaps the most distinctive characteristic of the psychology of our generation is its habit of laughing at itself. We seem to have an exhaustless capacity for making fun of our every serious and earnest impulse. The movies are at once a reflection and a cause of this temper. Nothing there is too sacred for ridicule. Reacting from the starchy and buttoned-up morality of puritanism, we have gone full length into irresponsible bohemianism. "Dance, fools, dance," is our motto. The causes are many. No single root has borne so variegated a tree. Our callow acceptance of science as a substitute for wisdom is one cause. The half-baked psychology which has gained popular currency through the facilities of the modern newspaper and magazine is another. The unspeakable ethical influence of the great war is yet another. But if there is any single generalization in which a whole group of causes may be swept together, it is this: our generation has lost its fine sense of the dignity and eternal worth of our own lives. And our sense of moral dignity has gone because we no longer believe vitally and vigorously in immortality. We eat and drink and are merry because tomorrow we die.

It is to a generation that seems incapable of taking itself seriously that Easter now comes round again. Are the churches wide enough awake to the realities of their own moral default to observe the day in a spirit of ethical solemnity? Or will they be content with a dilettante celebration of a pagan feast of nature worship while their moral convictions are dead or dying at the root?

Faith in immortality need not wait for the scholars to prove it to us. Nor need it wait for us to come to visualized terms with the nature or habitat or mode of activity of a life after death. Faith in immortality is our way of evaluating the gift of life which we now possess. Is our life important enough to be worthy of survival after the event of death? Our answer will determine the whole ethical tenor of our behavior. If we answer No, though there be restraints and special stimuli to hold us to a course of outward respectability, there will be dullness and disillusion and despair within. If we answer Yes, though our outward course be marked by conflict and blundering and indirection, there will be courage and dignity and peace within. And if we answer Yes, our very appraisal of our life as worthy of immortality will be the spark which will at last kindle in us the insight of knowledge that our faith is not vain.

But if our hearts fail us, if we cannot claim so much for the worth of our own poor selves, we may find courage in the Easter revelation of Jesus Christ, who once walked among us and was put to the death of the cross, but rose from the grave because—because it was not possible for *him* to be holden of death!

Liquor's International Balance Sheet

SO ABSORBED are Americans in the fortunes of prohibition in this country that many of them fail to perceive the bearing of the 18th amendment on international affairs. Even drys habitually talk of *national* prohibition. In one sense the term is correct. But in another sense, it is really an international prohibition which the United States has established—a prohibition against participation by any of its citizens in the distribution of liquor as an international commodity. When the 18th amendment went into effect it immediately took the United States out of one of the most debauching traffics in the field of international trade. No one contends that that portion of the liquor trade—the international portion—has not been effectively prohibited. But repeal of the 18th amendment, or thrusting back of the issue into the confusion that reigned when each of forty-eight states was trying to work out an individual policy for dealing with it, would immediately revive the American export liquor traffic.

This has been one of the most vexing of the problems which has confronted Canada since the swing back toward a license system. To be sure, Canada

never had national prohibition, just as today she has no single system of "controlled" sales. As a result, the exporting of liquor from Canada has never been illegal. But so scandalous became conditions along the border between the dominion and the United States after the large eastern provinces went wet that the Canadian government was finally glad to listen to the unofficial plea from Washington, and to make illegal the shipping of liquor to ports in any dry nation. To some degree Canada did this to prove its friendliness toward the United States; but to a greater degree it did it to rid itself of the stigma of a business which was an affront to Canada's own moral convictions.

The 18th amendment has taken the United States out of the international liquor traffic, and that is a good traffic to be out of in these days. A period of vast political and racial readjustment, which will involve the relations of all Asia and Africa with the white world, is just opening. And a part of that readjustment will involve settlement of the issues which have grown out of this traffic, whereby the tinted races allege they have been subjected to physical and moral destruction in order to increase the profits of the white man's sale of intoxicants. These tinted peoples regard with a deep scorn the nations which have contributed to their debauching. As the days for the redressing of the international balances draw near the United States will be fortunate not to have to assume part in the defense of such a traffic.

This is not to say that America has had no share in the growth of this traffic in past years. The rum which has turned so much of the African coast into a bog of human misery came for generations from New England. The hard liquor that did so much to destroy the beauty of life in the islands of the South seas came from American distilleries. Alongside the story of the heroic devotion of the missionaries who went out from the meeting-houses of New England to the evangelization of the Sandwich islands must be put the ceaseless and often losing fight which they were forced to wage with American liquor agents. And alongside the splendid service which Christian missionaries have given in Africa must be placed the disparagement of their gospel by the contrast between white rum distributors and temperate Moslem traders.

In Asia the case is even more acute. Japan is proud of her "modernization." But there are phases of her copying after western modes which fill thinking Japanese with dismay. Foremost among these is the rapid rise of her liquor traffic. Japan had forms of alcoholic stimulation before Commodore Perry forced open her doors 77 years ago. But Japan had no such commercialized traffic in liquors, no such widespread and increasing drunkenness as today constitutes a social problem of the first order. All this has come in the train of the westerner. Some day Japan will repudiate it, together with some other western gifts.

Except in the port cities, the rapacity of foreign liquor interests has made little impression on the settled sobriety of the Chinese. The poverty of China's masses may have had something to do with this; a people who live so close to want offer little attraction to the industrial pirate. But it has been enlightening to see to what extent foreign interests have *tried* to encourage a liquor trade in China. Wherever foreign colonies or concessions have been established, there have been erected breweries and distilleries and all the paraphernalia of the traffic.

All the world knows that liquor is today one of the fighting issues in India. It knows that Mahatma Gandhi has made the establishment of national prohibition one of the planks in the nationalist platform on which he will not yield. It knows that tens of thousands of Indian women and girls, thrusting aside the taboos of purdah, have undertaken the picketing of the liquor shops. It knows that the British government has been reduced to defending the traffic solely on the basis of the revenue involved. As a result, the nationalist demand for a free India now includes within its meaning an India free from this debasing commerce.

More than three years ago "Pussyfoot" Johnson pointed out in these columns these disquieting facts: "In every nation on earth where the drink traffic is in power, there you will find a 'Christian' nation, and in nearly every case some form of Christianity is actually the state church. More than that, every nation that is now foisting the drink upon a people against their will is a 'Christian' nation. Every mandate given by the League of Nations for the government of a 'child race' has been given to a Christian power; in every case this mandate has been used to exploit the people in the interest of the liquor traffic, and over the protests of the people governed.

"There are over 700,000,000 people in the world whose religion is aggressively for total abstinence. . . .'Christian' nations have gone among these people with ships and cannon compelling them to submit to the introduction and encouragement of drink. And after having conquered these races and introduced the drink traffic into every corner of the world, they credit this accomplishment to the 'Christian' civilization!"

This, in its main outlines, is the record. It is not a pleasant record to contemplate. One wonders, for example, whether the Moslem slave merchant in Africa, against whom the power of all the rest of the world has been mobilized, has done greater social damage than the Christian rum distributor. Has there been more human debasement in the idolatry of Japan and India than in the ravaging of the youth of those two lands by alcohol? And as one contemplates the awful destruction which has followed in the wake of the white man's liquor and its derivative excesses, it is not hard to understand why a sensitive soul like Dr. Albert Schweitzer should feel himself under moral bonds to enter the equatorial jungle in order, at his hospital in Lambarene, to make a sort of racial expiation.

The physical and moral disintegration which liquor exported from western lands has wrought all over Asia and Africa and the islands of the seas constitutes a moral indictment against the nations of the west. It imposes solemn obligations. The past cannot be wiped out. The wrong that has been done cannot be undone. But the further exploitation of these people in the interests of this murderous traffic can be stopped. The west can give proof of its genuine sorrow for the damage which it has fostered in the past by providing that there shall be no further damage of that sort in the future. The growth of an international conscience demands this.

The prohibition of the manufacture, sale, transportation or exportation of intoxicants by citizens of the United States has proved an effectual method whereby this nation has extricated itself from this miserable business. Other nations may follow other methods; that is for them to decide. It is enough for us that our method has succeeded. Under the terms of the 18th amendment America is no longer joining in the debauchery of the emerging peoples. Let those who would weaken or destroy that amendment realize that they would thereby not only let loose a horde of new evils on our own soil, but they would put this nation immediately back into the business of exporting death to lands that look to us for leading.

VERSE

Good Friday

THERE was no glory on the hills that day;
Only dark shame,
And three stark crosses rearing at the sky.
Only a whining wind,
And jeering,
And an anguished voice
Crying forgiveness.

Then darkness fell.

We sit today in cushioned pews
And for three hours we watch with Him,
Singing and praying,
Hearing quiet words.
There is a gentle rustle as we move in and out,
Too busy to stay long,
Or else too tired
To sit so long a time
In cushioned pews.

We see a golden cross
And pray to God
That some day,
In His own good time,
The world may do His will.
But we ourselves
Have little time to help—
Except to say a prayer
On cushioned pews.

The golden cross is all aglow
In candle flame.
It burns like flame.
Like flame it burns into my heart—
The golden cross has turned to fire
The candle glow—
Has set the cross on fire—
The burning cross up on the altar
Cries—
Cries out to me.
The flaming cross is burned into my heart!
The others have not seen.
There is the golden cross
And candle glow.

There was no glory on the hills that day;
But one stark cross
Against a vacant sky.

MARTHA PROVINE LEACH TURNER.

I Too, Have Known

I TOO, have known Gethsemane
In lonely tryst,
I have broken bread with Peter . . .
By Judas kissed.

And grim frustration I have known
Of cherished plans,
Met Thomas-doubts instead of trust
In many lands.

I, too, have known the rabble throng,
Their taunts and jeers,
I, too, have borne the heavy cross
'Mid scornful sneers.

But oh, I've reached the heights sublime
At dawn of day,
Known glorious triumph when the stone
Was rolled away.

MARGUERITE GEORGE.

Simon and Judas

HOW dare we look askance at these two men,
Toy with unspoken thoughts, "Were I there then—"
Venture to pity, blame, or mildly scoff?
We, who have struck not once with any sword,
Who have so many times betrayed our Lord,
Nor followed even at a great way off!

KENNETH W. PORTER.

India's New Place in the World

By Horace G. Alexander

ONE day last October I traveled from Delhi to Aligarh with an elderly Indian Moslem, who gave me an interesting commentary on the civil disobedience movement. When I mentioned his name to some of the younger Moslem professors at Aligarh university, who are ardent supporters of the nationalist cause, I found they regarded him as a reactionary and friendly to the government, so his comments must not be discounted as too friendly to the nationalists. "Gandhi's earlier movement in 1921," he said, "broke down because of the confusion of issues. Gandhi wanted one thing; we Moslems aimed at something else, and others, again, had different aims. No one really knew what it was all about, so the unity of the movement was artificial, and it soon broke down. But this present movement is much stronger. Not only have there been ten years of intensive propaganda since the non-cooperation movement, but the aim is much simpler. Everyone is aiming at freedom, and that is a word which means something to everybody."

All that I saw in India in the autumn lent support to this view. Nevertheless, freedom is a term of wide and various interpretation, and the exact kind of freedom that India is aiming at will bear further examination.

To the vast majority of educated Indians, including most of those who are members of the Indian national congress, freedom no doubt means, primarily, freedom from foreign domination, from alien rule; they are passionately longing for the same political freedom that so many western nations have achieved by force of arms within the last 150 years, and many of them believe that so great blessing can only be secured by the traditional means of armed revolution. Nevertheless, in view of the ancient Hindu teaching of *ahimsa,* or gentleness, and still more because they know that the magic of Mahatma Gandhi's name is their chief means of gaining support from the illiterate millions of peasants, they are content to allow him to lead the movement, and to adopt his unusual non-violent methods of overthrowing the government's authority. But their aim is the aim of all revolutionary nationalists: to destroy the alien government, and to establish in its place an Indian government, controlled by themselves or their friends.

Mahatma Gandhi's position is rather different. No doubt he too wants to see India self-governing, taking her rightful place as a great free people with the other self-governing nations of the world. But that hardly seems to be the dominant motive for his actions. Or at least he does not stop there. He wants India to be politically free, in order to become economically free. And by putting the emphasis on economic freedom he has acquired a strange assortment of allies—strange in their variety, but powerful in numbers and influence. The peasants in many parts of India have learned from Gandhi and his close associates that their grinding poverty is not inevitable; that their land tax is so heavy because the alien government has to support so many expensive foreign officials and troops; that, in a great part of northern India, the heavy rents are due to an ancient bargain with the landlords which the government dare not now revise; that they can strike at this evil system by collecting their own salt and so evading the salt tax, by boycotting the liquor and drug shops and so reducing the government excise; and as a last resort they can refuse to pay their land tax and their rents.

Apart from revolutionary activities of this kind, they have been encouraged for years to use their long hours of idleness in spinning and weaving their own cotton clothes, instead of buying machine-made goods from Lancashire or Japan. The villages that have taken up *khaddar,* as it is called, are reported to be better off and morally superior to their neighbors. Gandhi's aim, in fact, is to see an India of prosperous and happy villages; that is what he means by freedom. No wonder then that the peasants are supporting him not only in his own province of Gujerat, but in many other parts of India where his disciples have been working among the people—in Bengal and Bihar, the United Provinces, the Punjab, Andhra and elsewhere.

The business community is also supporting him. Economic freedom for them means tariffs, protection against foreign manufactures, the right to change the rupee value to suit their own and what they declare to be all India's interest.

Young India, led by Pundit Jawaharlal Nehru, is largely socialistic in outlook. Their idea of a socialist commonwealth is less "medieval" than Gandhi's but it approximates so closely to it that they are naturally his allies.

And, most significant of all, thousands of women, Hindu and Moslem, high caste and low caste, have responded to Gandhi's call, and have proved at a stroke that freedom means for them, first, freedom from the life of seclusion lived behind the *purdah* veil, but, beyond that, his emphasis on non-violence, on purity and chastity of life, on sacrifice, on homecrafts; above all, perhaps, something in his own personal life that defies analysis, has rallied them in thousands and tens of thousands to his standard.

II.

These are the main forces that have been cooperating in the civil disobedience movement, but it has received support from many other sections of the community owing to another cause, temporary but potent. Faced by widespread violation of laws, the government of India began to enact ordinances re-

stricting the right of public meeting, the freedom of the press and other rights; thereupon fresh demonstrations, and more extensive civil disobedience followed, and the authorities, at their wits' end, with the jails full to overflowing, in many places encouraged the police to check and disperse the crowds—usually, if my experiences were typical, quite orderly crowds—by blows with their long bamboo poles, metal-knobbed, which are called *lathis*. In Bombay and other big towns, and in villages too, many congress volunteers have had to receive hospital treatment for the injuries thus received.

Whatever excuse or extenuation may be advanced for such action on the part of hard-pressed authorities, the effect on Indian public opinion has been deplorable. Again and again I met Indians up and down the country last summer—officials, business men, moderates and supporters of the government—who were hot with indignation at these things. Imprisonment the congress volunteers were courting, but no law can sanction the indiscriminate knocking about of unarmed crowds or demonstrators. It was significant that by the autumn, when the present writer was in India, the country could be fairly divided into those districts where the authorities had shown restraint, and in which the civil disobedience was flagging, and those where repressive measures had been attempted, resulting in complete alienation of the population from the present government. It was difficult then, in those parts, to find people who expected anything good of the round table conference. The chasm had become too deep. It was felt that the Simon commission had completely misjudged the situation, seriously underestimating the strength of the nationalist demand; and then, on the top of that, the police repression had alienated a large section of opinion. What might have been accepted as a tolerable degree of self-government in 1929 would have no chance of acceptance in 1931.

III.

Has the round table conference appreciated this change? Has it faced the reality of the Indian situation?

In large measure I believe it has. The Simon commission proposed provincial self-government, with safeguards, reserving the central authority in the hands of the viceroy, who would still be under instructions from London. The government of India, in its dispatch of September, went further than this, suggesting a measure of popular responsibility at the center, but keeping some essential services entirely in British hands, and making a transfer of financial control dependent on the fulfillment of certain rather difficult conditions. The round table conference has gone beyond this; it has recognized that India is not in a mood to accept anything less than responsibility for the central government. In principle that is recognized, but it is to be subject to "safeguards," and it is on the nature and extent of these safeguards that discussion must now turn.

What, then, has really been achieved? The conference has committed the British government, and the other two British parties to a lesser degree, to the principle of full Indian responsibility for the government of India; this principle is to be expressed in a new constitution, which will also embody certain temporary safeguards. What are these safeguards, and are they of a kind that India will be willing to accept?

The prime minister stated, on behalf of the government, that "under existing conditions, the subjects of defense and external affairs will be reserved to the governor-general, and arrangements will be made to place in his hands the powers necessary for the administration of those subjects. Moreover, as the governor-general must, as a last resort, be able in an emergency to maintain the tranquillity of the state, and must similarly be responsible for the observance of the constitutional rights of minorities, he must be granted the necessary power for these purposes.

"As regards finance, the transfer of financial responsibility must necessarily be subject to such conditions as will insure the fulfillment of the obligations incurred under the authority of the secretary of state and the maintenance unimpaired of the financial stability and credit of India. The report of the federal structure committee indicates some ways of dealing with this subject, including a reserve bank, the service of loans, and exchange policy, which, in the view of his majesty's government, will have to be provided for somehow in the new constitution. It is of vital interest to all parties in India to accept these conditions to maintain financial confidence. Subject to these provisions, the Indian government would have full financial responsibility for the methods of raising revenue and for the control of expenditure on non-reserved subjects."

It is clear that this statement suggests a position which Canada or any other British dominion would instantly reject. At first sight it seems unlikely that Indian nationalists could be expected to accept such limitations of their autonomy. But the statement demands close scrutiny. The reservation of defense and external affairs "under existing conditions" suggests that such reservation is only intended to be temporary. And this is confirmed by the report of the committee. Defense is probably the more important of the two for it costs 55 crores of rupees out of a total annual budget for the central government of 88 crores. Everyone recognizes that until the higher ranks of the army are at least partially Indianized, a process which can hardly take less than ten or fifteen years, administrative control of that army must remain in British hands. But does that mean, as the statement suggests, that it must be supported by non-votable supplies? It would be a thankless task for a so-called "responsible" finance minister to be responsible for raising revenue out of a poor country with the certain knowledge that two-thirds of his revenue must be swallowed up by a service over which he and his colleagues have no control.

But is that what is meant? Possibly not. For it

is proposed that a committee should be immediately appointed to scrutinize military policy, and it is only when that committee has reported that the Indian taxpayer and his accredited representatives will know what proportions their future military burden is to take. If this committee has a preponderantly Indian character, it may lead to rapid military reform and economy. Moreover a plan has been proposed by which the non-votable section of the budget might be reconsidered after five years, and if the legislature wished to transfer some item to the votable side of the budget it might do so.

It is further to be noted that the report specifically mentions fiscal policy as one of the matters over which the finance minister is to have full responsibility. It is not too much to say, indeed, that if the new constitution works reasonably well, the transfer of financial responsibility should be complete within ten years at the most. Some years ago Gandhi, when asked what he meant by "swaraj," is reported to have said "financial control." It is indeed the sheet-anchor of democracy, as the Anglo-Saxon peoples have recognized again and again. If India obtains a constitution on the lines laid down in the round table conference, the bureaucracy will it seems immediately be under the financial control of a responsible government, and the army should come fully under that control within measurable time.

IV.

But at this point another grave criticism of the round table conference scheme, more important, perhaps, even than the dislike of the "reserved powers," has to be faced. If and when control passes, under the new constitution, into Indian hands, whose hands will they be? Will they be the princes and landlords and capitalists, or the high-caste Brahmin Hindus, or will the peasants and workers have any voice in the matter? From this point of view, the adhesion of the princes, most of whom are complete autocrats in their own states, is regarded with doubt and suspicion. The princes rule over nearly 70,000,000 subjects; some of these may be content with the benevolent despotism of certain rulers, but the rule of other Indian princes is by no means benevolent, and many of the states' subjects are gravely discontented. Not a voice was heard on their behalf in London.

The princes demand a large representation in the central legislature—for themselves, not for their subjects, and presumably they will expect to have seats in the central executive. If these things are to be conceded, then it is claimed that the very least the princes should yield in return must be a declaration of fundamental rights, to apply no less in their states than in British India.

In British India hardly five percent of the adult population is enfranchised; women have votes in the provinces on equal terms with men, but as there are very few women property holders, the actual number of women voters is very small. The congress party and most of India's keener nationalists, especially among the socialistically-minded youth, demand complete adult suffrage at once. The Simon commission and the government of India regard this as administratively impossible, quite apart from the question of literacy (an illiterate voter is not necessarily more gullible than a literate one). The majority of the franchise committee of the conference suggested the appointment of an expert franchise committee to prepare a scheme for the enfranchisement of something between 10 and 25 per cent of the population.

Here, again, the proposals are not final, and if the influence of the congress can be exerted to shift the balance of the constitution more to the side of the masses, either by further extension of the franchise or by other means, there seems to be nothing to prevent it. Or if they have to fight for these things, it will be against the privileged classes in India rather than against a reluctant British government.

V.

Such a scrutiny of the results of the conference as has been here attempted seems to provide ground for hope that a settlement may be in sight. But the greatest achievements of the conference have not yet been mentioned. The conference and Gandhi between them—perhaps the latter even more than the former—have for the first time aroused a really widespread interest in India throughout Britain, and the ordinary British voter, especially those who have no investments or business or family connections with India, is inclined to sympathize with India's national aspiration. Moreover, the atmosphere of the conference was excellent throughout; there was scarcely a hint of patronage or condescension towards people of a subject race or of a differently colored skin. The Indian members, whether princes or simple citizens, were treated with the respect due to distinguished visitors from another land. If something of this atmosphere could be transferred to India, the present bitterness might soon give way to harmony.

Some resentment was felt at the summary decision to separate Burma from India. Burma is not India, and sooner or later, no doubt, separation was bound to come. But both Burmese and Indians wanted to be assured, before the principle of separation was accepted, that Burma's constitutional progress would not lag behind India's.

Is it permissible to picture a future, not far distant, when a great United States of India, accompanied by a free Burma, a free Ceylon and perhaps a free Malaya, will sit beside the other free nations of Asia, of Europe and of America, perhaps of Africa too, in a world federation? And is it permissible for an Englishman to hope that when that day comes, the representatives of all those free states will be glad to recognize that British influence has helped them to achieve their position in the world? However that may be, the world can ill spare the contribution that a free India, emancipated from her present sense of political and social inferiority, has to make to the world commonwealth.

What Will Tomorrow Do With the Church?

By W. Russell Bowie

IN ONE of John Galsworthy's novels, "The Saint's Progress," there is this description. A Belgian exile has painted the portrait of the saint. Musing over his own work, he says: "I am painting him at the piano. When he is playing, his face is alive, but even then so far away. To me, Monsieur, he is exactly like a beautiful church which knows that it is being deserted. I find it pathetic. The times have changed; the church can no longer hold its people; it stands in the dusk with its spires pointing to a heaven which exists no more, its bells still beautiful, but out of tune with the music of the streets."

That is the way many forces in our modern time feel about the church. In Russia men pronounce the futility of the church with a savage ruthlessness. They do not rest in the mere opinion that the bells of the church are out of tune with the music of the streets. In many instances, they have torn the bells down from old churches and monasteries in which they used to ring, and have melted their metal into scrap. Among the more impatient groups in America and in other countries also, organized religion is likewise treated, if not with cruelty, at least with a cynical depreciation. In their eyes the church is tottering to its death. What is the use of asking, "What will tomorrow do with the church?" when the church is done for already?

A Premature Obituary

But are these preparations to write the church's obituary somewhat premature?

In a brief article it is impossible even to attempt an answer to this question in its reference to the whole world. The end of the story in Russia is yet to be told. The ultimate status of organized Christianity, as represented by its missions, in such vast countries of the orient as China and India, lies also in the mists of tomorrow. Organized Christianity in the various nations of Europe is passing through a testing time. Obviously it would take a book, and not a page or two of The Christian Century, to sweep that field and seek an answer. We must deliberately restrict our thought then to these United States. Is organized religion here about to be presented with its death warrant?

Concerning this, the last census of the United States has certain facts to present. Its latest enumeration of religious bodies was made in 1926, and at the last session of the American Sociological society, Dr. C. Luther Fry of the Institute of social and religious research read a concise and authoritative summary of these census figures. Here is some of the evidence which they present.

In 1926 there were 232,000 local churches, representing all the various religious bodies, which reported nearly 55,000,000 members. There were some 2,000,000 officers and teachers in Sunday schools and 21,000,000 scholars. The value of church edifices alone, exclusive of pastors' residences, investment property, school buildings, parish halls, etc., amounted to $3,800,000,000.

In cities of 2,500 or more population, 58 per cent of the adult inhabitants are church members, while in the rural districts this ratio is 52 per cent. The church membership of the whole country increased in the decade before 1926 at almost exactly the same rate as the nation's population.

Membership Not Overestimated

Moreover, Dr. Fry goes on to say: "A word should be said here regarding the exact significance of the ratio of membership to population. It may be felt that membership ratios tend to overestimate the strength of the churches because of the well-known fact that membership rolls often contain the names of a good many inactive individuals. . . . But there is equally convincing evidence that the ratios are too low rather than too high. The denominational policy of apportioning financial assessments on the basis of the number of members reported by the church tends to make for conservatism in reporting membership data.

"Moreover, it is a well-known fact that many people more or less participate in church activities even though they are not church members. Statistics collected in connection with the last official census of Canada show that, in response to the request, 'Name the denomination to which you belong or are affiliated,' nearly two and one-half times as many people claimed allegiance with the Methodist Episcopal church as were reported to be members by the denomination itself. An examination of these and other materials makes it evident that adult membership ratios are a dependable index of the place of the church in the life of the people."

These figures do not tell the whole story, but they do appear to tell enough at least to make it evident that the church might say, in the well remembered words of Mark Twain, "The reports of my death are greatly exaggerated."

Facts to Be Faced

Yet against these optimistic considerations as to what is happening to the church today, and what inferentially may happen to it tomorrow, there must be set other facts of a different kind. There can hardly be any doubt that there is less traditional pull toward the church than there was a generation ago. Families are not handing down to their children the matter-of-course habit of church attendance and

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church affiliation as generally as they used to do. Not so very long ago in many American communities people who did not go to church or claim any connection with it were regarded as a little queer. Nobody can say that that is true now.

Unconcern for the church is particularly conspicuous among the young people. This may not stand as a direct indictment of the church, because in all other relationships, as well as in the relationship of religion, there is today an independence among those who make up the younger generation and an unwillingness to follow ideas or activities which are offered to them as "the expected thing." They rather enjoy upsetting expectations. Like Alfred Noyes' duckling, they

> . . . want to be utterly other
> And frightfully modern and mad.

Moreover, both among the youth and their elders, there has spread the strong influence of the scientific way of testing reality. People who know nothing about science itself have yet felt the dominance of its mood. They are impatient of beliefs or of institutions which seem to rest on a priori claims. They want to see how things really work. Can religious forces stand analysis? Do they amount to anything of real consequence in our actual world?

Does the Church Deserve to Endure?

In relation to a contemporary spirit such as this, it will not be of avail for the church contentedly to point out that even up to the last decade it was still growing. The question is, Can it keep on growing? Or is it faced now with disintegrating tendencies which are stronger than its power of cohesion?

Reckoning thus for the present, and for a future which embodies much uncertainty and obvious elements of change, our question must become a different one: "Does the Christian church deserve to endure?" Does it represent indispensable gifts which human life cannot do without, and which it could not adequately find elsewhere?

In using the term, the Christian church, I must, within the space of this article, arbitrarily delimit its application. I shall not refer to the Roman Catholic church, that vast and apparently unchanging institution which, nevertheless, here in America I believe to be full of a smothered restlessness, particularly in its priesthood, which some day may become critical. I am not referring either to the Jews, who would seem to be caught in so destructive a contradiction between life which looks to the future and a religion whose sanctions are in the past, that their drift is toward the pale compromise of ethical culture societies rather than toward the synagogue. I am speaking particularly of the great group of Protestant churches in America, among which quite definitely, in spite of the desire of some of its would-be spokesmen to forget its name and to emphasize only its Catholic heritage, I count also the Protestant Episcopal church.

Thinking of these churches, I think of them as embodied in those particular local organizations by which, in a building set apart for that purpose, regular provision is made for worship on Sunday and at other times, by which a minister, or perhaps a whole staff of ministers and assistants is maintained to organize devotional life, to instruct people in the Christian religion, to minister to individuals in their personal needs and distresses, to dedicate little children at baptism, to give marriage a spiritual sanction, and to declare the endlessness of life in the ritual read over the dead, to bring people of good will together in the sacrament of the communion, and to conduct those many societies and fellowships in which such idealism as the church creates can find a way of expression in helpfulness for others. This is "the church" which faces the test of a changing world—a world wherein at last only those institutions can live which are creative for men's enlarging life.

Can the church meet this test? I believe it can, and for these reasons.

The Instinct of Worship

In the first place, the church ministers to men's ineradicable instinct of worship. Most people want to feel that life is not a drab thing, but ultimately beautiful. They want to feel that its activities are not a silly turning of a wheel in a squirrel cage, but are linked with purposes which lead on to far ends that give a lift and dignity to what they do. In the midst of an existence which is often full of perplexities and harassments, they want a place in which they can feel the inner shining of the light that never was on land or sea.

There are evidences that our time recognizes more rather than less this need of churches as furnishing the atmosphere in which our spirits may more largely breathe. It has become an increasing custom through the cities of America for all sorts of churches to be open on week-days for meditation and prayer. One church in New York has lately put by its door this sign, "This church is never closed." Throughout the night as well as through the day, its doors are open and its lights are aglow, and in the first year in which the church was thus open continually more persons came into it for silent rest and prayer than came to it for all its Sunday services. In our tense civilization, full of hurry and noise, men and women need that serenity which the church alone can give. "Alone can give," because only in the buildings of the church does there exist a spacious beauty to which people can resort, which is open to all who come, which has no material utility but witnesses to the sovereign worth of the human soul as such and its right to recognition.

Of course it is true that many buildings which the Christian church has erected are only a travesty on such a word as beauty. They have in them little to create the atmosphere of worship. But the significant fact is that more and more churches of all names and of every lineage, even those which had previously reacted into the most extreme repudiation of old traditions of architecture and ritual and form, are swinging back toward a satisfaction for men's instinctive

hunger after beauty. Contrast, for example, the new Riverside church in New York with the Baptist churches which America used to know. Consider the growing use of liturgy and the dignity of form with which the worship of the so-called non-liturgical churches is being invested. These things are a recognition that there is something which the people deeply desire and which the churches must give.

Von Ogden Vogt was right when, in his notable book entitled "Art and Religion," he wrote that "in the new age, religion will have new things to say and a new burden of utterance seeking to say them. It will be keyed to the discovery of new forms for telling its word to people. If it does not, it will not reach people. In the world of the arts it will find the means for its new creative and recreative life. In the experience of worship it will center the joys of its new faiths in human nature and its new hopes of divine life. In the better development of the art of worship it will fulfill its function of lifting life out of its ugly materialism onward and upward toward the truth and the goodness and the beauty that is to be."

Thinking at High Levels

The second great gift which the church can give to our present and future life is to lead men to think, and to think at high levels. The danger in our crowded civilization is that people may never genuinely think at all, but merely react to outward stimuli. We may become an aimless crowd, milling about the booths of Vanity Fair. Out of the church can come the teaching voice which may show men what to desire, what to believe, and what to aim for.

It must be admitted that there are certain signs that the church's teaching function is becoming weaker rather than stronger. In the study by Dr. Fry of religious statistics which has already been referred to, he records "an abrupt decline in the relative importance of the Sunday school in the decade between 1916 and 1926." The increase of Sunday school pupils not only did not keep pace with the increase in the country's population, but also showed a startling slowing down of the rate of growth as compared with the previous decade. Many churches have faced the dismaying facts which these cold figures inadequately represent. They have seen religious indifference in the homes, the practice of week-end holidays and the general instability of family life and residence producing year by year a dwindling Sunday school roll and a dwindling attendance.

The seriousness of these conditions cannot be gainsaid. But on the other hand stand these two affirmative facts. One is that Sunday school instruction, though it may be reaching at the moment fewer children, is far more thoughtfully planned, adequately provided for, and effectively administered than it used to be. In place of amateurish leaflets which once were the only things available, are textbooks which represent a high degree of educational worth. In place of Sunday school staffs made up of any well disposed and unoccupied people whom the ministers could inveigle into being teachers, there is an increasing number of men and women who have definitely studied their subjects and studied the way to teach them.

Furthermore the efforts of the church toward adult education are making extraordinary advance. It is now becoming seriously possible for earnest people to get the sort of help which will enable them to think intelligently and accurately about the relation of their Christian ideals to the actual facts and the present problems of our world. The "Information Service" of the department of research and education of the Federal Council of the Churches of Christ in America issues every week a concise leaflet which is beyond praise in its value both to stimulate and to enrich the minds of those who want to think, and so intelligently to act, as Christians. The short leaflets published for distribution in the churches, and the more systematic courses for religious instruction issued by the University of Chicago, are another evidence of the new facilities in the church for instructing men and women in applied religion.

In not a few local congregations also there is a growing program of adult education. In one church in New York city during the Lenten season, as I write these words, the preachers at the daily noonday services throughout Lent are treating different phases of this one question, "Can We Carry the Ideals of Jesus into Our Work-day World?" In another church there are two courses, one on personal religion and the other on the social application of the gospel. In another, four hundred men and women are enrolled in study classes among the subjects of which are: "Building a Christian Life in the Modern World," "The City's Problem and the Christian Church," "International Relations," and "Christianity and the Industrial Crisis."

The Call for Help

One of the ablest men in our generation was Franklin K. Lane, a member of the cabinet of President Wilson, and in his notable letters published after his death, he wrote: "I do not believe we can change this world much for the good out of any material philosophy, or by any shifting of economic affairs. We need a revival, a belief in something bigger than ourselves and more lasting than the world." And to a friend who was in Europe he wrote: "If you have any religion that can get hold of people, grip them and lift them—for God's sake come over and help us. I know you can understand how people become bolshevik just out of a desire for definiteness and leadership. The world will not move forward by floating on a sea of experimentation. It gets there by believing in precise things, even when they are only one-tenth true. I wish I had your faith—as a living, moving spirit. Some day I hope that I may get with you where you can tell me more of it and how you got it."

If the church, through the voices of its leaders, can bring to men any such boon as Franklin K. Lane was

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hungry for; if it can interpret its unshakable conviction of the authority of Jesus' choices and Jesus' values in their relationship to the economic, social, and international problems of our time, then unquestionably the church will have a supreme value for today and for the long tomorrow.

Moral Courage

In the third place, the church can bring to our life that which perhaps above all else it needs, the moral courage to risk greatly for ideals believed in but not yet proved. In this respect the church must begin with its own members. It must be penitently admitted that too often the church has allowed membership in it to require little or nothing of moral hazard and hardihood. It has allowed its people to be at ease in Zion, without forcing them to be spiritually uncomfortable in the presence of the world's injustices and tragic needs. But it remains true that out of the church there do come, and can increasingly come, those challenges to our complacency through the stabbing compulsion of which we may be made to grapple with the ugly facts that need to be transformed.

Dr. William Adams Brown was right when he pointed out, in "The Church in America," that "in spite of all its faults the church is the one social institution touching men of all races and nations, which exists to spread faith in the good God and to unite men in a worldwide brotherhood. Here surely is a factor with which anyone must reckon who asks with soberness where men are to turn for help in the stupendous task of world reconstruction."

A Purged Church

In that same "Saint's Progress" from which we quoted before, John Galsworthy makes another character say, "The church ought to be a forlorn hope. Then we should believe in it." It may look like a forlorn hope to take our civilization, in which the material motive of selfish profit seems to have so outweighed the value we give to men, and try to refashion it into a new social order in which the expansion of human life, instead of the growth of dividends, should have the first consideration. It may seem like a forlorn hope to get the conscience of this nation to see in the present problem of unemployment a rebuke in the name of Christ to all our selfish and unequal wealth. It may seem like a forlorn hope to bring the conscience of this nation to the point at which it will stop worshiping Mars and Moloch under the guise of bigger navies, heavier armaments, and new poison gas, and adopt instead that larger and more Christian trust in human good will under God which is reflected in such ventures of faith as the Kellogg pact. In short, every serious effort to make this world better than it is may seem a forlorn hope. But out of those magnificent hopes alone can progress come. And for the kindling of those hopes, what institution on earth is available and adequate unless it be the church?

What then will tomorrow do with the church? I have no fear that it will destroy it. What I hope is that it will purge it by its drastic expectation of what the church ideally can be. It may be that the church of tomorrow will be smaller than the church of today. But that would not be weakness. One member of a congregation was once telling another of a notable revival which had just taken place in his church. "Yes," said his listener, "and did you have a great many additions?" "Better than that," said the first man; "we had a good many fine subtractions." Let the church have its subtractions if need be, of its camp-followers and mere complacent seekers for spiritual ease.

But let tomorrow demand of the church that the church shall furnish a place in which men's largest sense of the glory of life may breathe: that the church shall teach without fear and evasion the full implications of the gospel of Jesus, and that the church shall be ready to inspire, at whatever seeming cost to herself, the forlorn hopes of social, economic, and international Christian practice. *Then* tomorrow will have made of the church the city set on a hill which Jesus himself has said that it can be.

"Love Suffereth Long—"

THE Writ of Loving Well
Still makes its old demands:
A sometime residence in Hell,
The nailprints in the hands.

All those who pledge themselves,
And to its terms agree
Must chance an unexclusive cross,
A common Calvary!

SARA HENDERSON HAY.

The Tragedy

HOSANNAS lit the palm-flung way He went
Between long lines of smiling, outstretched hands;
Beneath the young colt's feet the ancient sands
Were spread with mantles violet and red, lent
That the carpenter's son might ride in state. They meant
This road should lead to Israel's throne. Great bands,
Vociferous, eager, strove to touch His hands;
Hosannas, hails and blessings all were blent.

His roadway—through the garden to the cross;
Between the thieves—beneath our weight of sin.
"Eli, Eli! lama sabacthani!"
He cried, alone, afraid, riven by strange loss
Of Father's hand; darkness without, within.
Nor God nor man, He hung beneath the sky.

ELOISE DAVIS PICKARD.

Is the Air Already Monopolized?

Fourth Instalment—The Freedom of the Air

By Paul Hutchinson

FULLY to understand the extent to which the chain stations, taking their programs from trust studios, blanket the nation it is necessary to reverse the picture shown in the previous instalment and look at it from the side of the independents. How many independents are there? And to what degree are they able to reach the national public?

The number of stations not on chains is 490. The average broadcasting power allotted to these stations is 566 watts. In other words, the aggregate power of all the independent broadcasting stations is not one-half that of the American stations of the National Broadcasting company, even though there are 490 independents and only 74 N. B. C.! Of the forty cleared radio channels, these independent stations, although they constitute 77 per cent of the total number, have been allotted only two channels on which there are no chain stations, or 5 per cent. These figures speak for themselves.

How is such an overwhelming advantage for the trust-originating programs to be overcome? The first important attempt to rectify this situation was represented by the joint resolution introduced into the house of representatives by Congressman Frank B. Reid of Illinois on May 9, 1930 (H. J. R. 334), which would require the radio commission to assign three cleared-channel broadcasting frequencies to the government's departments of agriculture, labor, and interior. Congressman Reid would then have these channels used by stations designated by the respective department secretaries as most representative of the agricultural, labor and educational interests of the nation. This resolution has made no legislative progress.

Another approach to the same problem is to be found in the resolution adopted by educators interested in radio educational work who, meeting in Chicago under the chairmanship of Dr. William John Cooper, United States commissioner of education, on October 13, 1930, appealed to congress for legislation that would set aside 15 per cent of the available air facilities for use by non-commercial educational interests. A bill was introduced in the senate by Senator Simeon D. Fess of Ohio on January 5, 1931, which would enact this proposal into law. Senator Fess, however, gave no indication of wishing to push his bill, and the majority of the members of the radio commission are known to oppose it.

A much more serious attempt to rectify this situation was made in the closing days of the recent session of congress when Senator Otis F. Glenn, of Illinois, offered an amendment to the pending White bill which would have made it mandatory for the federal radio commission to set aside a cleared channel for the use of some station devoted to the interests of labor, and to assign to that station a maximum grant of power. The amendment, in other words, would have forced the radio commission to give station WCFL, of Chicago, a cleared channel with a 50,000 watt permit. The senate passed the bill with the Glenn amendment attached and it went back to the house for conference. There it was allowed to die at the expiration of the session.

There were important objections to be offered to any such method of dealing with the monopoly control of the air. Granted that the radio commission has consistently favored trust policies, and that the new assignments of cleared channels and high power which its chief engineer has recently (February 19, 1931) recommended will increase rather than lessen this dangerous condition, it is questionable whether direct interposition by congress is the wisest method of action. If congress can be persuaded to step in and order a cleared channel and maximum power to meet the wishes of organized labor, will it not be under constant pressure to do the same thing for other organized groups? And would not the final outcome of that sort of policy be as bad as that from leaving the desirable assignments in the hands of chain stations allied with monopoly interests and concerned principally with securing advertising revenue?

It is hardly to be wondered at, however, that organized labor took the method of the Glenn amendment to secure for its station a fair chance at the public ear. As we shall see presently, the past experience of WCFL with the radio commission has convinced every thoughtful union labor leader that a labor station has nothing to hope for in the way of square or generous dealing from the radio commission. If the commissioners are not totally insensible to political portents they will see in the senate's passage of the Glenn amendment due notice that, unless something is done to give other than trust-dominated stations a real chance on the air, congress will take a direct hand in the business of assigning wave lengths and power permits.

2.

To any charge of danger in such a broadcasting situation the answer of the N. B. C. is simple. It maintains that the programs which it puts on the air are obviously superior to those originating from other sources, and that it is therefore both inevitable and good public policy that the strong stations should desire to be members of the chains and that chain programs should dominate the air. The only element to be safeguarded, it holds, is that the programs be sufficiently high in artistic quality, diversified in nature, and representative of responsible interests.

At this point it needs to be said that the claim of the chains to superior quality in programs is, on the

whole, justified. As the radio situation now stands in the United States, the only source of revenue for the employment of performers is from the sale of time to advertisers. Naturally, this income is far larger for the chains, which can sell time on their networks, than for any single station, which can hope to reach only a local audience. In the early years the N. B. C. took losses running into the millions in order to build up this national audience, and passed these losses back to R. C. A., which assumed them as a species of promotional cost for radio apparatus. Today, the N. B. C. is a profit-making corporation, with revenues bounding up from $14,310,382 in 1929 to more than $22,000,000 in 1930, and Columbia is likewise reputed to be out of the red.

With these superior financial resources available, the chains have undoubtedly built superior programs. (It is the opinion of the writer that these programs tend to be far superior on Sunday, when the commercial aspects of chain broadcasting are held to a minimum, than on other days of the week. But this may be discounted as an expression of individual opinion, not proving that the less commercial the broadcast the more superior its quality.) But what about what may be called "non-conformist" programs? Do these chains hold their facilities at the disposal of groups which are out of harmony with the dominant philosophy or policy in various phases of public life?

To some extent they seek to do so. But the policy of the N. B. C. on controversial questions has been made explicit on several occasions by Mr. Aylesworth, and will be found to have severe restrictions in its catholicity. In the house committee hearings Mr. Aylesworth put his policy in this fashion:

> . . . I think everything is controversial that is on the air, and I am not afraid of controversy as long as both sides can be heard, but I want to give you this one answer, which shows our diligence, that if somebody wants to speak on the subject of labor, he is perfectly welcome, that is, if he is a representative of labor. Mr. Green can speak any time he wants to, or any of his vice-presidents, or officers, but if Bill Smith came in, and I did not know Bill Smith, and he said, "I want 15 minutes to talk on labor," Bill Smith would not be given that right. A man who talks on a subject must be representative of the subject he talks on, and also, if it is debatable, both sides should be heard.[1]

The trouble with this is that Mr. Aylesworth fails to see that the application of his policy which he uses for illustrative purposes cancels out the policy itself. Mr. Green, whom Mr. Aylesworth selects as representing a non-conformist, really represents the status quo, as it is in the field of labor. The American federation of labor, over which he presides, is the most conservative labor group in the world, and because of the conservatism of its policies—according to the view of many labor leaders—it is rapidly losing in membership and influence. Many of the vice-presidents of the A. F. of L., to whom Mr. Aylesworth also referred approvingly, are even more conservative than Mr. Green. This is particularly true of Mr. Matthew Woll, who has been granted large air facilities. Bill Smith, in the person of the men within the labor movement who are in opposition to the ultra-conservative policies of Mr. Green and the A. F. of L. as it now is, have a case that deserves public discussion. But if they have to get Mr. Green's approval before Mr. Aylesworth will let them on the air they can take it for granted that they are permanently muzzled.

To deal with this question, and to decide what sort of material is "representative," the N. B. C. has formed an advisory council. To it have been referred many questions involving decision on the affording of air facilities which the N. B. C. was glad to pass on to other shoulders. A study of this council will make fairly clear the sort of programs likely to be approved. It is composed of Edwin A. Alderman, Charlottesville, Virginia; Paul D. Cravath, New York city; Walter Damrosch, New York city; John W. Davis, New York city; Francis D. Farrell, Manhattan, Kansas; William Green, Washington, D. C.; General James G. Harbord, New York city; Charles E. Hughes, New York city; Rev. Charles S. Macfarland, New York city; Dwight W. Morrow, New York city; Morgan J. O'Brien, New York city; Henry S. Pritchett, New York city; Henry M. Robinson, Los Angeles, California; Elihu Root, New York city; Julius Rosenwald, Chicago, Illinois; Mrs. John D. Sherman, Washington, D. C.; Owen D. Young, New York city.

3.

Before leaving this aspect of the problem of freedom of the air it is necessary to look briefly at the experience of broadcasting stations which, in their very nature, might be expected to present programs containing "non-conformist" material. The most conspicuous station of this sort has been WEVD, of New York city. This station, established by the socialist party, as a memorial to Eugene V. Debs—note the call letters—has been given only 500 watts of power and a wave length of only 230.6 meters, a low assignment on the dial which it must share with 11 other stations, one in its own city (with double the power), and one only as far away as Troy, New York. Such power and position assignments of course make it impossible to compete with the chain stations (the two N. B. C. stations in New York having 50,000 and 30,000 watts and the C. B. S. station having 5,000). After a terrific struggle, therefore, in which much broadcasting material of the finest quality was freely donated by persons interested in the establishment of an independent station, WEVD has been almost forced out of existence. At the moment of writing, indeed, the station has been suspended from operation by the radio commission because of "technical violations" of regulations, and it stands in grave danger of soon being wiped out entirely.

Even more disquieting has been the fate of WCFL, Chicago, to which reference has already been made. This station, as its call letters indicate, was estab-

[1] Testimony of M. H. Aylesworth, hearings before house committee on merchant marine and fisheries, p. 574.

lished by the Chicago federation of labor, and has been endorsed by the A. F. of L. It has been given the highest grade of technical service, good business management, and has provided programs of unusual merit. It is allied with the Farmers Educational and Cooperative Union of America, and so presents material in the interest of two important sections of the nation's industrial life, organized labor and the farmers. Yet, starting out with a fine position on the broadcasting band and with ample power, as well as with assurances from Washington that it would be given every reasonable assistance from the radio commission, by successive radio commission orders WCFL has been pushed almost off the radio map. Its power has been reduced to 1500 watts; it has been placed on the dial where it is locally blanketed by the powerful Westinghouse KYW station and where its wider reception is seriously interfered with by Westinghouse KDKA, and it has been forced to go off the air every night at sundown on the Pacific coast.

To make the wretched story complete, the reader is advised to turn to the winter issue of the WCFL Radio Magazine for the full details, as the station manager there gives them with documentary corroboration, of the way in which the station was euchered out of a 50,000 watt construction permit by a series of inexplicable episodes within the radio commission. This record culminates in a letter from the secretary of the commission, received by the attorney of the station in December, 1928, which closes with this unequivocal promise: "If you will file an application for a fifty kilowatt (50,000 watts) transmitter, you are assured that the construction permit will immediately be issued, and that as soon as construction is completed the commission will grant a license for the operation of your new station." The station filed as directed, and has yet to receive its permit! Is it any wonder that labor turned to direct action through congress, as in the Glenn amendment?

The fate of this labor station is thrown into sharper focus when it is discovered that while WCFL was suffering this series of rebuffs at the hands of the radio commission, allegedly because the "public interest" was being adequately served otherwise in the crowded Chicago radio field, the Insull public utility interests, acquiring a semi-moribund station, were promptly assigned a place on a cleared channel at almost the center of the broadcasting dial, and 50,000 watts power! This highly favored station has now been leased by the N. B. C.

Mention of WCFL suggests a condition in regard to a few of the chain stations that tends to mitigate slightly the evidence of complete monopoly control. On the one hand, WCFL is active at Washington fighting what it declares to be monopoly conditions overshadowing all broadcasting. At the same time this station is affiliated with the N. B. C. chain, and carries certain programs originating in N. B. C. studios. What is the answer? Is it a wild guess that N. B. C. finds it a valuable defense against charges of conservatism to be able to point to the presence of this labor union station in its list, while the station is glad to get its share of the income from chain advertising to help out its finances?

There are a few other chain stations which are strong enough, in their own right, to preserve virtual independence. Of these, WMAQ, in Chicago, and WLW, in Cincinnati, are probably the best examples. Both are on chains, but both originate a very large percentage of their programs. In both cases, it is of interest to note, the program thus originated is of a higher cultural value than the general run of chain broadcasting. The educational and artistic material put on the air by WMAQ compares favorably with the programs of the British Broadcasting corporation, while WLW, in addition to all its other distinguished offerings, has provided free of charge the facilities by which the important Ohio school of the air, of which more later, has been broadcast. Possibly station WLS, of Chicago, belongs in this same category. Although broadcasting a few chain programs, its principal contribution is designed for farmers and rural communities, and is of high grade.

4.

In their book, "Censored," Morris L. Ernst and Pare Lorentz list numbers of distinguished speakers who have been barred from the air by broadcasting stations because their opinions were held to be "controversial." Thus, Norman Thomas was rejected by WEAF, the head N. B. C. station in New York, because one paragraph in a speech in behalf of the United Parents association opposed military training in high schools. When station WMCA stepped forward to sponsor the speech, something happened to make it change its mind and withdraw its invitation on the day the speech was to have been given.

Eamon de Valera was kept off the air by the General Electric station, KOA, in Denver, because he was expecting to say something which might be taken as "propaganda against the British government." Jed Harris, producer of the effective anti-war play, "Spread Eagle," was barred by WEAF, after that station had itself extended the invitation to speak. (The American Legion was held responsible for this change of mind.) Hudson Maxim, opposing prohibition, was left talking into a dead microphone.

Not long ago an organization in Los Angeles wished to broadcast a program favoring home rule for India. All the four stations approached refused to allow the case for Indian nationalism to go on the air. Los Angeles, by the way, seems to be a center for that sort of thing, even the former secretary of the treasury, Mr. William G. McAdoo, being refused a chance to speak on prohibition over the local N. B. C. station unless he would agree to submit his remarks for advance approval.

One of the most instructive incidents showing the relation of this sort of radio control to issues involving the private power interests happened during an election in that same city recently. A bond issue was to be voted on, with private or municipal ownership

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of power facilities in the background. Mr. John R. Haynes sought to purchase time on the air to give his views on the subject, but not a single station in Los Angeles would allow him to use its facilities! This could not have been because of any doubt as to Mr. Haynes' ability to pay, for he is wealthy. Neither could it have been because he failed to qualify under Mr. Aylesworth's requirement of being a "responsible" person, for Mr. Haynes is the principal figure in the Municipal Water and Power bureau of his city. No, the only trouble seems to have been that Mr. Haynes planned to speak in favor of municipal ownership, and when it came to doing that, the air was closed to him.

Permit one more illustration. This, note, is supplied by a man who has won such wide acclaim as a gifted radio speaker that he is now commenting regularly on the day's events over the Columbia system. But the experience that Mr. H. V. Kaltenborn, when associate editor of the Brooklyn Eagle, had with New York's most powerful station was quite different. This is the story as he tells it: "I cautiously expressed this belief [that 'the best way to help the Russian people to a better government is by granting recognition'] through station WEAF in New York city, linked up at the time with station WCAP in Washington. There was an immediate explosion in high places. Just what happened I do not know. The Brooklyn Eagle's contract was unceremoniously canceled without any explanation. Since that time, despite my continued popularity as a speaker through other radio stations and on numerous public platforms, the American Telephone and Telegraph company has barred me from its station. Several times the Brooklyn Eagle has offered to pay them the current rate of $10 a minute to put me back 'on the air' through station WEAF, but without avail."[2]

If space permitted, more examples of this sort of thing could be given. The American Civil Liberties union, for example, has in its files many instances of interference with free speech over the air. But this is sufficient to cast a strange light over the claims of R. C. A., as found in Dr. Goldsmith's book on broadcasting: "There is no censorship on the basis of political, religious or other beliefs. Radio has remained impartial, the means through which the nation may hear all sides to a question."[3]

5.

One of the most interesting exchanges of correspondence it has been my privilege to read has been that in which Norman Thomas, socialist candidate for President, placed before the radio commission the facts as to the limitations placed upon him in a speech over WJR of Detroit. This station, linked with WLW of Cincinnati and WMAQ of Chicago, had been carrying a series of Sunday afternoon addresses by a Roman Catholic priest, the Rev. Charles E. Coughlin, frequently devoted to bitter attacks upon socialists for their alleged political and moral heresies. On the occasion of a visit by Mr. Thomas to Detroit, his party sought to buy time over the station from which Father Coughlin's attacks originated for a reply. The contract which the station submitted stipulated that in speaking Mr. Thomas should make no reply to the statements of this Catholic priest. And when Mr. Thomas protested to the radio commission against this manifest refusal by WJR to allow ordinary fair play, that commission replied in two letters which maintained its inability to do anything in such a case.

But the case was not finished. During the winter of 1930-31 the widespread distress throughout the country moved Father Coughlin to say some pointed things about economic conditions and practices in this country. The radio station immediately made some sort of demand upon him which he took as a threat of censorship, and announced that he would not go on broadcasting under the conditions imposed. In the storm of letters which thereupon descended on station WJR, protesting against the attempt to muzzle Father Coughlin, was one from Norman Thomas! Mr. Thomas made his plea for free speech for Father Coughlin in good temper, but could not refrain from saying: "The thing of which he now complains, you did openly to me. That is to say, you accepted money for me to broadcast an answer to some of Father Coughlin's statements and then forbade me to mention his name or indulge in controversy." A copy of the letter went also to the federal radio commission. And the commission, through its secretary, responded under date of January 28, 1931, reading Mr. Thomas a lecture on the devotion to the public interest shown by station WJR "in preventing speakers from indulging in personalities over that station"!

6.

In his 1930 report to his advisory council, Mr. M. H. Aylesworth, president of the N. B. C., included this messianic passage: "Now that our 120,000,000 of people, more than half of whom live in urban communities, confront the economic pressure and social conflict incident to this rapidly changing era of the machine age, a new means for nation-wide communication becomes essential. We must know and honor the same heroes, love the same songs, enjoy the same sports, realize our common interest in our national problems." After seeing the broadcasting situation as it is, one wonders whether Mr. Aylesworth did not leave out a clause. If we are to honor the same heroes, sing the same songs, enjoy the same sports, are we also to think the same thoughts? And are those thoughts to be dictated by N. B. C.?

The question is not a rhetorical one. Even such a periodical as Fortune, devoted to the glorification of the cult of big business, closes its discussion of this new-grown giant with these cryptic words: "N. B. C. is sincerely devoted to radio, provided radio is always thought of as bearing an N. B. C. label"!

(To be continued)

[2] The Independent, May 23, 1925. Quoted in "Readings in Public Opinion," edited by W. Brooks Graves.

[3] "This Thing Called Broadcasting," page 112.

APRIL SURVEY OF BOOKS

The Trumpet of the Lord

GEORGE WHITEFIELD—THE AWAKENER: *A Modern Study of the Evangelical Revival. By A. D. Belden. Foreword by the Rt. Hon. J. Ramsay MacDonald. Cokesbury Press.* $3.00.

THIS is not just another good biography of a great man. It is that—it will stand in its own right as a human chronicle of the man whom David Hume called "the most ingenious preacher I have ever heard," and who impressed the blasé Bolingbroke as "the most extraordinary man of our times, the most commanding eloquence I have ever heard in any person." An orator? He could perch himself aloft on a ship in mid-ocean and send his voice across the waves to the assembled passengers and crews of three ships at once! On his tours up and down the length of Britain and America (thirteen times he crossed the Atlantic), long before amplifiers were thought of, he preached to huge crowds of six, ten, twelve, twenty thousand. Ten millions heard him in his open-air preaching alone. And the driving power of this mighty eloquence was the quickening spirit of God.

But this is more than a biographical study. It is an analysis of the evangelical revival which attempts to answer the question one hears asked yearningly in every quarter, especially in the theological seminaries: "Will there be a revival in our day?" Mr. Belden (who is the present minister in a notable succession of prophets in Whitefield's tabernacle in Tottenham Court road), lays down the conditions of spiritual power in this decadent age; and no less a person than the prime minister, in a foreword specially written for this book, supports his judgment. Certainly "the times" do not promise an automatic outpouring of Pentecostal power; and "history never repeats itself: it fulfills itself, bringing forth new variations of old causes and new applications of old truths." If our day is to be laid hold on by a vital religion, ethical realism is its only hope; religion must grapple realistically with the stuff of an industrial civilization. The bankruptcy of the secular world is amply illustrated in the present mess in the economic realm, and the pitiful inadequacy of the answers suggested by financial and industrial powers. Within the limits of its own ethic, there is no satisfactory answer to the difficulties which the present system faces. But let religion speak vigorously and specifically, and that deficiency can be corrected. And that job, if done, promises a religious awakening. Let the church begin to construct an economic ethic which is consciously Christian, and we shall discover the nature of the ethical God in whose name we work.

Mr. Belden sees three great points of difference between the late eighteenth century and today: (1) the emergence of a purer theology and ethic through the instrumentality of the new historical method and biblical criticism; (2) the new insights into the phenomena of conversion which modern psychology gives; and (3) the existence of a highly socialized world necessitating a collectivist approach to moral and religious problems. Pertinently, he asks: "If the evangelical revival has been fraught with such socially transforming power whilst so blind to the social meaning of the gospel, what might not a new revival accomplish with an explicit consciousness the social goal of Christianity and a truer psychological technique?" And one feels that the mantle of Elijah has fallen on Elisha, for Mr. Belden is one of the leaders in the Socialist Christian movement in Britain.

Such a blast as this book, supported by the influence of the socialist prime minister of Great Britain, should do much to arouse a torpid and timid church. Here is no trifling with the Christian task. One reads with approval the words of Whitefield with which the book opens, "I love those that thunder out the Word. The Christian world is in a dead sleep. Nothing but a loud voice can awaken them out of it." Provided that voice has something to say.

One awaits Mr. Belden's next book with keen anticipation. For there must be another. This is but the call to arms. The campaign begins at once. And when the author moves from history to prophecy, the spirit of revival will move again.

BUELL G. GALLAGHER.

Will Science Take Over the Job?

AFTER CHRISTIANITY—WHAT? *By Theodore W. Darnell. Brewer & Warren,* $3.00.

THE religious guides of the olden days were called pastors. Apparently the idea was that, as shepherds of the flock, they were to lead toward the green pastures. Mr. Darnell evidently does not think Christians of today are any longer sheep to be led, but some more stubborn kind of animal, to be driven with a club. If he is not talking to Christians in the first part of his book, the caricature of Christian sanctities was unnecessary. If he is talking to Christians, this introductory section is calculated to set them in their stubbornness, so that they may miss the excellent wisdom of the other sections of his book. For the constructive part of this writing is wise, full of insight and emotionally stirring.

Mr. Darnell has a poor opinion of modern Christianity and small respect for modernists. His sketch of the development of Christianity may not be accurate, but it serves his purpose. Over against the modernist idealization of Jesus, he pictures a rather petty person from the same sources. He does not think we can be sure what Jesus taught, but he is sure that the modernist effort to use his teachings as a guide for the world of today is futility. This he illustrates in graphic fashion. Since the Christian church has failed and all efforts to save it are ineffective, we are ready to chart a new way, to find a new embodiment for religion.

What is this new religion? It is "that attitude of mind and devotion of ability which, prompted by the scientific spirit, raises life's ordinary interests from means of personal gratification to means of creative living for all." Such a religion must grow out of our present culture and deal with the hopes and problems of men immersed in the complex life of our age. To be effective in the solution of these problems and in the actualizing of our hopes, it must be scientific. The ministers of religion will be the business man, the artist, the actor, the professor, the engineer, the economist, the sociologist, the psychiatrist, the physicist, the biologist—all who are effective agents in saving the world from injustice and oppression, and bringing in enlightenment, freedom and human happiness. The new religion has no need of God. It will neither affirm nor deny, but wait for science as revealer, if there is a God to be found.

The most vital and interesting portion of the book is the survey of the realms of business, pleasure and politics in the light of the basic desires of human living to indicate the altered stress which the religious attitude would give. To all that he says here his despised modernists would give glad assent. He is a man of burning faith in social idealism, even as they are. But the problem that turns its sphinx-like face to all

idealists is how to make the dream a reality. It is here that the Christian falls back for comfort upon God, hoping that somehow that divine touch will make individuals who are Christians into saviors of society. It does not seem to work very well. Mr. Darnell turns to the scientists; but while they show amazing ability to transform the world, they have not yet shown any concerted loyalty to his humanitarian ideal. Scientists, as religious men, according to his definition of religion, could remold the world nearer to the heart's desire. How can they be challenged and captured by the religious ideal? This is the modern question of the inscrutable sphinx which man of today must answer or face disaster. Mr. Darnell does not answer it. He is content with the alluring beauty of the ideal which makes him kin to all religious dreamers through all the ages.

A. EUSTACE HAYDON.

The Book of a Major Prophet

WHICH WAY RELIGION? *By Harry F. Ward. The Macmillan Company,* $2.00.

HARRY WARD is not a pastor. If he were, he would be more gentle; but it would probably be impossible for him to write such a penetrating discussion of the future of religion as he has given us in his latest book. His inevitable concern for an immediate ministry would prevent his seeing the all-essential elements of a ministry that may be permanently helpful because radically curative. His very detachment from the immediate demands of a pastorate has enabled him to sense danger where terribly driven preachers are not likely to detect it.

He does not misunderstand the modern revival of interest in beauty: "It was certainly time in this country to improve church architecture and to remove the crudities and banalities of many of our assemblies of worship. . . . The more drabness the standardization of the machine forces upon us, the more necessary it is that beauty should be cultivated." But he sees the danger of beautiful and expensive gothic edifices. The millions invested in them tie the church all the more closely to an anti-social economic order and make it dangerously dependent upon that order for its very existence. They are usually located in wealthy suburbs where the underprivileged have no chance to benefit from them, and in so far as they are built with the proceeds of injustice they but serve to alienate those victims of injustice to whom their beauty can make no saving appeal. Doctor Ward recognizes also the value of dramatizing an ideal—whether in "atheistic" Russia or in "Christian" America. But he sees the danger of a beautiful liturgy which, by providing immediate emotional satisfactions, may encourage people to resort to it as a means of escape from the problems and dangers of a revolutionary era and so serve only to make endurable a situation which ought to be changed.

Nor is it only in beauty that he senses danger. He is almost (but not quite) ready to propose a metaphysical holiday: "It is time for theology to put the cosmic problem on the table for a while as unfinished business to be taken up again when the state of civilization is less urgent." He does not, however, exactly mean what he appears to say, for elsewhere, and indeed repeatedly, he is cognizant of the fact that the cosmic problem cannot be tabled. But he is fiercely convinced that it cannot be solved by argument unaccompanied by ethical striving. The fundamental question involved is whether the universe is for us or against us—a question to which theists can no more return a convincing positive answer than left-wing humanists can return a convincing negative answer apart from such results as may or may not be achieved through ethical action. And there is, he believes, no little danger that present-day interest in the cosmic problem may, like beauty, provide only a way of escape from a social situation which ought absorbingly to engage all the best energies of men. The search for God may be substituted for that service of man in which alone any conclusive answer to the cosmic question may ever be found: "Only as we experimentally develop mutual aid can we discover how much the universe lends itself to the support of that effort."

Is religion to be primarily intellectual, emotional, or ethical? Doctor Ward believes that the religion of the future will be primarily ethical, that it will develop its metaphysics through ethical striving and use its liturgy as a means of making more vivid and compelling its moral passion and social hopes.

The need for religion to function through ethical action Doctor Ward finds imperative. For better or worse, we have passed irretrievably from an agricultural to an industrial civilization. We cannot go back, but can we go on unless we are able to develop and maintain under more complex conditions that social cohesion without which no previous civilization has been able to survive? For the recognition and prosecution of needed experiments we cannot depend upon business or government: "The modern empire of money relies upon force because it is built upon economic power, not upon good will working itself out in economic justice. What is won by power must be held by power. Therefore, the acquisitive society is afraid to give up its armies and navies. . . . Needing less war, it yet will not abolish the concentrated wealth that occasions the new demand for the preparedness that inevitably leads to war." Nor may we altogether depend upon science. The natural sciences are largely in the hands of men who more or less consciously are under the domination and in the service of Business. The social sciences are largely in the hands of men who "shun purpose as the plague," considering it unscientific to have a purpose to improve human nature. Neither may we greatly depend upon professional scholarship. Too many of our intellectuals appear to have developed a highly cultivated distaste for action, on the assumption that action is unbecoming a gentleman and a scholar, of whom nothing more is required than that he should stand off and view with critical, dispassionate eyes the strange and often tragic doings of men.

For social change we must, apparently, look to religion, but to what religion? "The part of Rome may be regarded as settled. . . . It is significant that Rome can get along with Mussolini but not with Stalin. If there is to be not merely a transfer of power but a real change in economic society in which the hitherto excluded masses take their place in the sun, then Rome plays a diminishing part. Its ability to survive as a refuge for distracted souls will be affected by the rate of the rise of a really scientific education and control of life, but more by the fact that its revenues will be cut." Communism has behind it "one of the most powerful religions ever developed by man," notwithstanding the fact that it has been developed by men who deny all religion. It believes in human perfectionism in a world where unfailing economic laws guarantee the final victory of the proletariat in its attempt to lead mankind into the Promised Land. But communism, for the present at least, is heavily handicapped by its reliance upon dictatorship and violence; and, moreover, "its view of nature is exactly that of the acquisitive society against which it revolts—that the cosmos exists to be used by man." It is obvious that there is no hope in the religion of nationalism or in the religion of prosperity. May we look, then, to a liberal-

ized Protestantism for the guidance and inspiration which we so desperately need?

The dangers in Protestantism are many and great. Added to the possibility that intellectualism (theology, metaphysics) and emotionalism (architecture, ritual, mysticism) may be used as substitutes for ethical striving, is the further possibility that through financial embarrassment Protestant sects may feel driven to unite in order to exist, and that in order to unite they may sacrifice everything that is vital, contenting themselves with the morally meaningless fact that they have developed an institution as great and powerful as Rome! The one hope in Protestantism lies in its left wing. In that there is an open-mindedness, a freedom from "institutionalism," a capacity for self-criticism, a spiritual insight and social passion which may yet develop a religious movement that is sufficiently intelligent, ethical, and revolutionary to effect desperately needed social change and in so doing to find the only convincing answer that will ever be found to the cosmic question and the riddle of life.

Here is a truly remarkable book. The chapter on "The Ethical Value of the Religion of Jesus," to which in the space allotted for this review but a single reference may be given, is an extraordinary piece of analysis and appreciation. Never before has Doctor Ward written with such insight and power as he has in "Which Way Religion?" Never before has he made so incontestable his place among the prophetic spirits of mankind.

ERNEST FREMONT TITTLE.

Religion for the Wise Child

RELIGION AND THE NEXT GENERATION. *By Edwin Ewart Aubrey. Harper & Brothers,* $2.00.

IN THIS volume, the successor of Dr. Gerald Birney Smith is concise and forceful; faces difficulties frankly, convinced of the potency of the certitudes he has to offer; and displays fine aptitude for lucid statement and scintillating definition.

The volume is primarily addressed to parents who discarded traditional beliefs in college days and now find themselves in a quandary how best to meet their children's religious inquisitiveness and to facilitate their normal growth. The author's succinct, summary style presupposes a liberal grounding in contemporary thought. His able review, for instance, of "Where our religion came from" assumes that the reader is thoroughly versed in anthropology, Old Testament scholarship, Paulinism, Graeco-Roman religious thought and systems, and church history. Indeed, one is almost led to question the need of Dr. Aubrey's message if those to whom he addresses it are as up-to-the-minute in scholarship and science as he assumes them to be. There is certainly no need to warn them, as he does, against religious infantilism and the disorders accruing from religious repressions.

His approach is that of modern psychology rather than that of traditional apologetics. Wise guidance and natural development displace the older pedagogical methods and aims. The child must not be coerced into religious practices nor dogmatically instructed in tenets which will conflict with the acquired knowledge of his later years. What is most essential is that the parent shall meet the child's religious needs with information and stimuli that are in accord with current science and scholarship. It is Dr. Aubrey's desire to be of service to perplexed parents in the execution of this important task.

Religion is defined in terms of attitudes, "values" and emotional satisfactions. It is a "religion without revelation," and one that is claimed to be conducive to efficient living, independent of supernatural aid. What meaning and value have the universe, prayer, Jesus and organized religion for those who adopt this specific approach to the problem of self-realization? Religious objectives assume the form of ideals, the materialization of which would result in satisfactory adjustments. Religious life finds expression not in accurate intellectual statement, but in a quest for ultimate meanings. Many distressing snags are thus avoided—stagnation, intolerance, the necessity of defining objects of faith, etc. An impossible obscurantism and a devitalized modernism both give way to an adventure of faith that is productive of a zest comparable to the older satisfactions. It is no longer a question of whether there is a God; the god-idea is found to have positive value for personal development. The significance of prayer will not be found in any definite answer to petitions offered; it serves to feed the springs of spiritual quest and satisfaction. Christological problems give ground before the vital meaning which Jesus has for Christian living.

To assail some of the positions taken in the present volume should not be difficult for those of conservative sympathies and persuasion. It might be reasoned, for example, that a communist, passionately in quest of life's ultimate meanings, is, despite his avowed antagonism to religion, nearer to God than hosts of Christian worshipers. Similarly, the scientist, even though he may be a thoroughgoing materialist, is better versed in the art of prayer than he who petitions his god to manipulate in his favor the causes of his distress. These, and similar conclusions, may logically be drawn from the author's reasoning.

Dr. Aubrey's treatment of this difficult subject is at once refreshing and helpful. He gives a needed emphasis that can scarcely fail to furnish light and guidance to many who have long felt the need of just such a message.

WILLIAM E. HAMMOND.

"....and Common Sense"?

HOLY MATRIMONY AND COMMON SENSE. *By Walker Gwynne. Longmans, Green & Company,* $1.25.

RECALLING Maude Royden's book, "Sex and Common Sense" and the way in which the author brings to an age-long problem the light of sanctified intelligence and modern science, one turns hopefully to this book with a similar title by another minister. In it, marriage is considered as a sacred estate, not as a civil status. The book, therefore, is accurately entitled "Holy Matrimony"; but before finishing its minute and exhaustive study from the theologian's point of view, one feels that the title should have been condensed to the first two words. That "fifty years of close study and anxious thought" have gone into this comprehensive treatise is apparent to the reader, but throughout there is an utter unwillingness to regard marriage and divorce as a social and economic problem for the solution of which only the most careful research methods of Christian minds are adequate. One resents the direct antithesis in which the scientific approach and "the mind of Christ" are placed as though they are mutually exclusive (page 38).

As presented in this book, marriage transcends social, economic, affectional, and physical partnership and is a mystic union, from which neither a single act (as adultery) nor habitual practice (as brutality) can free either spouse. "Sympathy in fullest measure every Christian must feel for all who have made unwise choice of life partners. But for the *material* effects of all such mistakes (for it is this which is always sought in re-marriage after divorce) there can be no reversal any more than for the adventure of the soldier or

the merchant. . . . The *earthly* consequences of the earthly error must be borne by the doer. They may be greatly relieved, and even compensated, by the brave bearing of the cross, as Christ commands, but they are irreversible." (pp. ix-x.)

The author states that the book is "frankly the work of an alarmist . . . year after year he has watched with dread the reckless pace towards a precipice with which America goes on its almost thoughtless way to eventual ruin in divorce and trial marriage." The stated purpose in writing is to put the burden of conserving the monogamic family "where it belongs, and not on the untaught and half pagan multitude 'who know not the law.'"

The reader gathers that the task of restoring to marriage its original indissolubility can be entrusted safely only to those Episcopal clergymen who agree with the author. "Dissenters, all committed to the loose and unscriptual ideas of Luther and Calvin and Milton" (p. 106; cf. p. 2), and even the Episcopal church, as represented in the general convention, are not to be trusted entirely. In 1808 and again in 1868 she betrayed "the traditional doctrine and discipline which she had inherited from Christ and his apostles through 1800 years. . . ." (p. 3). But the faithlessness of these conventions, if not excused, is explained by the influence of "loose or perverted ideas prevalent among the Puritans, and the lack of a reverent ritual of solemnization (which) made the descent easy, and the decline of both doctrine and discipline rapidly increased." (p. 82; cf. p. 71.) Although the book is written from the Episcopal viewpoint, and is in protest particularly against the decisions of the conventions of that church to permit the remarriage of "the innocent party" in divorces for the cause of adultery, other Christian groups also are censured; notably the Federal council of churches, in whose bibliography on marriage and divorce the author found not "a single book dealing with the question from the Christian point of view," and the Presbyterian, Methodist Episcopal and United Lutheran churches.

The author also calls attention to the low standards upheld by some of the civil authorities, and notes the evils resulting from diversity of codes among the forty-eight states—the remedy for which might seem to the reader to be in uniform legislation rather than pronouncements by church conventions.

Mr. Gwynne deplores the point of view of the committee of the general convention of the Episcopal church in 1928 regarding the question of divorce not "from the Christian angle," but "entirely as a social and economic question, its cure dependent on research and diagnosis." He condemns the statement in the committee's report that "diagnosis and research represent the attitude of the modern mind," and ridicules their attempt to take "conditions and causes" of divorce into consideration. "Conditions are not causes." Among conditions which are not causes are listed: "hasty marriages, lack of uniform laws, apartment-house life, lack of children, financial tension, sex tension, and great changes in the ideals of the family life." (p. 37.)

The point of view of tradition and that of science are poles apart. The author appeals exclusively to ecclesiastical authority and throws social and statistical research to the winds as irrelevant (cf. p. 40). The one concern should be God's law and Christ's authority.

With this contention, all Christians will agree. But the social scientist, whether Christian or non-Christian, cannot tolerate the claim of any person to the right of final interpretation of that law and authority (p. 9). An illustration of such procedure is found when Mr. Gwynne inserts words of his own to turn Christ's charge to the woman taken in adultery, "Go and sin no more," into, "Go (back to thy husband) and sin no more." (pp. 43, 63.) Moreover, the reconstructed sentence is used as one of the chief arguments against divorce for cause of adultery. The protagonist urges: "The underlying and eternal foundation of the problem" is "not statistics, nor conditions, nor human philosophy, sociology, political economy, nor popular opinion, but 'what does Christ say and think and command?'" Surely then, to command a hearing, he should quote Christ's words with strict accuracy.

There is today great need of a courageous, open-minded, wholly Christian, scientific presentation of marriage. Youth is seeking amid much that is vicious and false to find the truth in this basic question of human adjustment. The most earnest young people of this day recognize the evils of the present, widespread breaking down of the home through divorce. They desire to remedy the situation by applying Christ's teachings in all human relationships.

But one questions how much help they can receive from a study which so completely disregards the application of "common sense" to the solution of the problem of marriage and divorce.

MABEL M. ROYS.

The Negro in Industry

THE BLACK WORKER. *By S. D. Spero and A. L. Harris. Columbia University Press,* $4.50.

TODAY the Negro occupies a significant place in American industry. How did he reach this position? As a newcomer in the various industries of the north and middle west, the Negro has generally taken the lower and rougher positions which were open to him. However, his entrance has been accelerated by two conditions: first, he has been imported in large numbers to act as a strikebreaker; secondly, he has filled the normal opportunities opened to all labor as a result of the war and the flood of emigration and restrictive immigration occasioned thereby.

The fact that many of these were agricultural laborers unused to collective action, and that they felt their advancement to be due to a kind fate or to a benevolent employer who had tendered them positions which they otherwise could not have held on account of racial barriers erected by white trade unionists, made these men hardly amenable to unionism. The deep rooted reasons for this failure of consistent cooperation between black and white workers lie in the cultural, economic and social heritage of the slave tradition which encouraged mutual suspicion and distrust in both races.

Doctors Spero and Harris trace the development of the American labor movement from the period following the civil war. The idealism of the old Knights of Labor, the practical business unionism of its successor, the American federation of labor, the more liberal and visionary tactics of socialistic and industrial unions, are all fully elucidated and criticized. This is the distinct characteristic of the work: that, when talking about the longshoremen's struggles, the hard and bitter fights in the coal fields, the unionzation of the steel and meat packing industries, the racial policy of the ladies' garment workers' union, or even the rise and fall of the Pullman porters' brotherhood, the authors have approached the problems from the point of view of the advantages and disadvantages to the workingman in general irrespective of race. As economists the authors are interested primarily in labor dynamics.

One of the most interesting parts of the book is the section devoted to the attitudes of the Negro community to the labor movement. One looks forward with glee to see the race leaders rushing to defend themselves. Spero and Harris do not pull their punches, when marshaling evidence bearing on the activities and outlook of Negro politicians, the church,

the National urban league, the National association for the advancement of colored people, the Booker T. Washington group, and the Garvey movement.

The authors' theses are: (1) that the Negro is a permanent factor in industry; (2) that the Negro's plight is the plight of the unorganized, unskilled and largely neglected worker primarily, and of race secondarily; (3) that the problem facing organized labor is the creation of some type of industrial union which will include the black worker and also adapt itself to the increasing mechanization of industry; (4) that with his present middle class outlook the black worker is destined to play only a small part in the social and political events of the future which promise melioration of the status of all wage earners.

Spero and Harris have presented us with more than five hundred pages of hard economic facts with vigorous reasoning about them. There are a valuable appendix and index, and an exhaustive bibliography. EUGENE M. B. LEE.

An Untamed Idealist

ALBERT SCHWEITZER: THE MAN AND HIS WORK. *By John Dickinson Regester. Abingdon Press,* $1.50.

SUPPOSING that a brilliant young instructor at the University of Chicago, ornamented by two doctor's degrees and the author of widely read theological treatises, who at the same time acted as assistant minister of an important church and was so authoritative an interpreter of Bach that he could write the standard work on the man and his music, should combine with these diversified interests a spare-time medical course at the university and after eight years of specialized preparation (including the raising of money by organ recitals throughout the country) set off to equatorial Africa as a medical missionary on Good Friday, 1931—that would be news! Those who saw such a renunciation of a distinguished career in favor of life on the edge of a vast jungle would be likely to deplore the loss of so versatile a scholar, especially if they could foresee the consequences of impaired health. They would question whether anything such a man could accomplish, almost single handed, with a four-room thatched hospital would offset the loss to religious leadership. If the hare-brained scheme were abandoned in response to their protests, if book royalties and recital fees were devoted to a good car and a summer cottage, if the brilliant talents of the young man were exercised in a seminary deanship, most of these critics would feel that an impractical idealist had been tamed into real usefulness.

In the case of Albert Schweitzer, however, which is described above if only Strassburg be substituted for Chicago and 1913 for 1931, the objections of wise people, if there were any, were silenced or ignored. The scholar helped to build with his own hands a corrugated iron hospital in the intervals of treating his patients in the open air. He carried with him into darkest Africa financial resources for two years and the support of friends made possible two years more of work. He conducted his hospital with the aid of his wife, who had taken a nurse's training, and of a native interpreter and assistant. His independence, his dislike for organization, and his doctrinal position, led him to maintain an undenominational status, while the interest of both German and French friends gave an international character to his mission. But impaired health and the difficulties of the war period sent him back to Europe in 1917 to face two operations, with the knowledge that his wife would not be able to return.

By 1924 Schweitzer and a young Oxford student resumed the work at Lambaréné, after reclaiming the dilapidated buildings, and they were joined in time by two nurses and two more doctors. Schweitzer now remains at the mission for only a part of each year, spending the rest in the task of raising funds by lectures and recitals in Europe. His saint-like personality, all who have seen and heard him will agree, speaks eloquently of the consecrated service through which he is interpreting to thousands of black children of God the faith that we are all brethren.

The story is told in outline by Dr. Regester, although interruptedly, and chapters are devoted to an analysis of Schweitzer's achievements as theologian, musician, and philosopher. But the book offers only the most sketchy answers to the questions we want to put, especially those of us who were young students when "The Quest of the Historical Jesus" startled the theological world. Dr. Regester regards Schweitzer as primarily a thinker. "Schweitzer's biography is in reality the history of his ideas, the arrival at which for him involves eventual forthright expression and practical manifestation." (That, by the way, is a sentence rather typical of the book.) So we are given the gist of Schweitzer's conclusions on the philosophy of Kant (a part of the book that shows most traces of the doctoral dissertation), on the mistaken messianic expectations of Jesus and his "transition-ethics," and on the philosophy of civilization, while we find ourselves insistently asking for some adequate interpretation of the superb detachment of Schweitzer from our civilization and his identification of himself with the desperate victims of suffering in African forests.

It seems clear that Schweitzer is not primarily a thinker, and that superior rationality is not the explanation of the irrational devotion—as the world would call it—of his life to equatorial Africa. Evidence for this judgment seems to be discernible in what Dr. Regester tells us of Schweitzer's sensitiveness and day-dreaming in childhood, together with what we know of his self-expression through the music of Bach and of his emphasis in seeking for the primary data on which a philosophy of life must be based, upon the non-rational impulses and the inner experience of an intuitively apprehended reality.

We lay down the book with a feeling that the secret of Schweitzer still eludes us. We gratefully acknowledge Dr. Regester's competent analysis of Schweitzer's writings. But we feel, as probably he feels too, that there is only one man who can give us a key to Schweitzer's unusual career and that while the missionary scholar has told us what he thinks about many subjects he has not yet revealed himself.

HAROLD E. B. SPEIGHT.

Progressive Judaism

THE REFORM MOVEMENT IN JUDAISM. *By Rabbi David Philipson. The Macmillan Company,* $4.50.

THE interpenetration of religious ideas between contrasting cultural groups is illustrated in the upbuilding of Judaism, and in Jewish influences on the gentile world. "The Jew has always been susceptible to the influences at work in the environment in which he has chanced to be," Rabbi Philipson observes. "His mind is singularly open to the thought-waves that permeate his intellectual surroundings. The keen inquirer can learn often the leading cultural *motifs* of the various civilizations in whose midst the Jew has dwelt by familiarizing himself with the remains of Jewish literary achievement."

When the ghetto became established throughout Europe, change and growth slowed up. The reform movement in Judaism is the conscious effort of the last one hundred and

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twenty years to adjust institutionalized religion to meet changed situations. The acquisition of new knowledge and the emancipation of Jews from gentile oppression have made reformation inevitable. This volume by Dr. Philipson contains the story, documented, of the adaptation of Judaism to new environments in the free countries of the world. To a Christian it is obvious that the most dynamic factor in the Jewish "reform movement" is identical with the force affecting Protestant reform continuously going on in our times: the modern spirit. "Reform Judaism," according to Dr. Philipson, "bridges antiquity and modernity, garbing the eternal verities in the raiment of these latter days. It proclaims the great truth that God's revelation is progressive, and that Judaism has in itself the power of adaptation to bring this revelation to successive ages."

This book, a revision of an earlier edition, tells in detail the incidents which played a part in what might be called liberal Judaism in the United States, England, and on the continent. These liberals base their thinking upon the truth that God continues to reveal himself. With the passing of medievalism, broad and free forces have moved and will continue to move majestically forward, leading men forever up "God's holy hill."

EVERETT R. CLINCHY.

Not a Masterpiece

LINCOLN THE MAN. *By Edgar Lee Masters. Dodd, Mead & Company,* $5.00.

SOONER or later a biography of this nature was bound to appear. It would be strange indeed, if amid the chorus of multitudinous voices singing Lincoln's praise there was not at least one voice out of harmony—a hoarse voice of protest. To be sure, Dr. Lyon Gardiner Tyler of Charles City county, Virginia, son of the American president by that name, and Miss Rutherford of Georgia, have written critically and caustically of Lincoln; but these authors have never had a national hearing. Furthermore, the background from which they write helps to explain their viewpoint and accounts for the possibility of a certain bias.

On the other hand, Mr. Masters is an Illinoisan by birth, and Knox county, a pivotal place in Lincoln's political history, is his old home. He has written sympathetically in days gone by of Lincoln and no more beautiful tribute was ever paid Ann Rutledge than the famous lines penned by Mr. Masters. True, in recent years, some productions from his pen have indicated a changing attitude toward Lincoln's place in history. But the general public was unprepared for such a work as "Lincoln the Man." Long ago William H. Herndon and Ward H. Lamon gave to the world a portrait of Lincoln, "warts and all." They painted him as they saw him, but they loved him nevertheless. Mr. Masters writes himself down in this book as one who does not love Lincoln.

Mr. Masters' book is iconoclastic. He regards the civil war and the issues that were determined thereby as colossal blunders. He thinks Lincoln could have saved the union without the war, that he was inept as a statesman, crafty as a politician, "cold," "stupid" and selfish as a man. He thinks he was a passionless lover, an indifferent husband, a second class lawyer and, what is truly remarkable, he thinks Mr. Lincoln was too religious and that he blended the religion of Methodists, Presbyterians and Baptists with his political policies and to the latter's hurt. Page the shades of Ingersoll, Elbert Hubbard and others! This is news indeed.

Has Mr. Masters any good thing to say of Lincoln? Yes, a little. He praises his humor and holds that he was a genius in literary expression. This is something. Also, he writes approvingly of Lincoln's love of children, although he thinks he was a very indulgent father, as of course he was. Still the book is not wholly bad; nor is it without a certain value. Every Lincoln collector will welcome the volume to his shelves and many Lincoln students will be interested in it, even though they disagree with Mr. Masters' interpretation and regard him as unjust to Mr. Lincoln's memory, unfair, and in some places, deliberately slanderous. There is some gold amid the dross of this book. And some strange inaccuracies too; for example, his placing of the burial of Nancy Hanks in Kentucky instead of Indiana and the statement that Chicago was but fourteen years old when Mr. Lincoln was nominated for President.

"Lincoln the Man" will not dim the luster of his shining fame; neither will it add to the stature of the author as biographer and historian. But the kind of a book Mr. Masters has written will contribute to his royalties. The very singularity and offensiveness of this volume but serves to exploit it widely. The sort of biography Mr. Masters has produced has already gained for the work a publicity that would never have been given "just another book about Lincoln."

Much should be forgiven Edgar Lee Masters because of those deathless lines he wrote on Ann Rutledge—lines that form the epitaph on her grave stone near Petersburg, Illinois:

> Out of me, unworthy and unknown,
> The vibrations of deathless music
> "With malice toward none and charity for all."

In such a spirit this reviewer prefers to close his attempt to assess "Lincoln the Man."

EDGAR DEWITT JONES.

India's Men of Vision

PROPHETS OF THE NEW INDIA. *By Romain Rolland. A. & C. Boni,* $5.00.

ROLLAND has set himself a difficult task—the leading of the western world to appreciate India's prophets. There is no doubt about Rolland's appreciating them. The two with whom he is mainly concerned, Ramakrishna and Vivekananda, he counts among the great of all time. Both men lived during the latter part of the nineteenth century and both were characterized by the proverbial Indian mysticism. Ramakrishna was especially a man of visions and ecstasies, but Rolland's sympathetic understanding of them enables us to tolerate them for the sake of the highly sensitive nature that needed thus to surmount the sorrows and the hurts of the world.

Ramakrishna was an idealist who identified himself with all sorts and conditions of men and recognized that "all religions lead by different paths to God." But, more than that, he was a thinker who developed a deep, broad religion and gathered together disciples who have had such a profound effect upon their country that it is being spoken of in terms of the "New India." His religion was not one of creed or ritual; it was a vital belief that God is in everything and that he is everything. It required a severe discipline to keep body, senses and spirit pure and it called for work "without attachment," that is, work done without the hope of reward or the fear of punishment. His religion was made up of the best from all the great religions; he had practiced each for a long enough time to have entered into the heart of it. How much Christianity had become a part of his religion is evidenced by the meeting his disciples held following his death. After their customary meditation, Vivekananda broke the silence by telling the story of Jesus beginning with his

birth and following through the crucifixion, resurrection and pentecost. Rolland says: "The many points of similarity in thought and action as well as the relationship with the disciples, between Christ and Ramakrishna, forcibly brought to their mind the old days of ecstasy with their Master. The words of Christ the Redeemer rang upon their ears as familiar sayings. . . . The fire of Pentecost consumed their souls in the peace of the Bengal village, and the mingled names of Christ and Ramakrishna stole upon the air." The order established to carry on his faith was founded on Hindu meditation and built of Christian service.

Vivekananda was the foremost of Ramakrishna's disciples and, at their leader's death, by common consent assumed the leadership. Vivekananda was characterized especially by his stress on intellectual pursuits: "He read them (his disciples) the great books of human thought, he explained to them the evolution of the human mind, he forced them to dry and impassioned discussion of all the great philosophical and religious problems, he led them indefatigably towards the wide horizons of boundless Truth, which surpass all the limits of schools and races, and embrace and unify all particular truths."

Ramakrishna's apprenticeship lay through ecstatic experiences, Vivekananda's through wanderings. For years he wandered through India as a beggar, then for more than three years he wandered around the world. Through this pilgrim life he gained knowledge of the beliefs and ideals of other castes and races. He lived with thieves and outcasts, learned to know potential saints, learned the virtue of polyandry, and entered into the truths of all the great religions, the while the fever and passion of his soul ran their course till he found himself and knew his mission. He came back to preach against all personal salvation, to advocate "public salvation," as Rolland says, "regeneration of the mother country, resurrection of the spiritual powers of India and their diffusion throughout the universe."

Now he was beset with the idea of conducting a mission in the west. It was in 1893, when the parliament of religions was to be held in America. Vivekananda had heard that there was to be such a parliament; he did not know where in America, nor the requirements of admission, but he went. He had neither money nor credentials and he had harrowing experiences, but by dint of personal attractiveness and real ability he won his way in. He was called upon to speak for India; he had not expected this and he had made no preparation, yet he made so great a speech that he was called upon ten or eleven times afterward. His fame spread rapidly, even back to India, and he was much in demand. For a time he was fascinated with America and England. He toured both countries and had many followers for his lectures and his classes, but at last he penetrated the materialism and the superficiality of the west and returned empty-handed and disillusioned. His purpose, "to take to India the money and goods acquired by western civilization and to take the west the spiritual treasures of India," finally had to be renounced. He returned to his homeland declaring that India must be regenerated from within.

But his trip west gained him authority and recognition. He found multitudes waiting to welcome him home and be his followers. He soon gathered together a seminary and founded the Ramakrishna mission for disseminating the teachings of the leader it commemorated. Herein we see evidence of his contact with the west; the discipline and organization of the mission and the very modern balance he maintained between contemplation and action, renunciation and service, art and science, the spiritual and the material. His plan for the mission included five years of social service and five years of intellectual apprenticeship before access to the "spiritual initiation." Sanskrit, oriental and western philosophy, manual work and meditation alike were taught there. Never before had India known so inclusive and well-rounded a religion.

The "new India," then, is old India awakened and rousing to her best. Rolland will not admit that any of her prophets were divine in the supernatural way in which India calls them divine, but he finds them great because they combine reason and faith and seek to unite all humanity through God. To unite east and west has long been a passion with Romain Rolland. He rejoices therefore to find leaders of India with a similar passion and we, as his readers, may not be able to enter into his enthusiasm, but we do respond with real enjoyment to acquaintance with them.

GRACE D. PHILLIPS.

Both Scholarly and Spiritual

A COUNTRY PARSON LOOKS AT RELIGION. *By Harold Adye Prichard. Harper and Brothers,* $2.00.

IN THIS fascinating volume, the author proves himself to be a worthy exponent of spiritual values conceived and interpreted in the light of modern knowledge. He writes with the firm conviction that in the face of all practical difficulties, "there is only one possible means of true and lasting amelioration, and that is religion." Reverberating throughout his discussion of what he feels must be sanely interpreted if religion is to be intellectually respected and practiced by intelligent men and women is the thesis that "real religion, in its essence, depends upon the realization of the sovereignty of God in human life." God, to Dr. Prichard, is preeminently personal, by which he means "a divinity so sufficiently like me in all the elements of personality as to be able to understand and love me, and to inspire my love and understanding in return." This thesis is applied as an acid test to the institutions, creeds, sacraments, beliefs and practice of religion. The author's spiritual insight as well as familiarity with the results of modern scholarship is revealed in his discussion of such subjects as the Bible, miracles, immortality, sin, prayer, creeds, sacraments, and the church.

Himself a clergyman for many years in the Protestant Episcopal church, the author has nevertheless maintained a splendid perspective of the relation of religion and its institutional forms. He has refused to assume the role of the high churchman, "not because of any distaste for their emphasis on beauty and historical remembrance, but because of the impressive temptation that exists to allow the church and its externals to come first and God second." Again he says, "As I look round upon parishes and congregations, I am only too forcibly reminded that the untrammeled revelation of God is not always the most obvious factor in their spiritual curriculum."

That the author is at home in the field of biblical and church history is exemplified in his discussion of the Bible, the creeds and the sacraments. In each case he recognizes that the literature of the Bible and creeds, and the institution of the sacraments have emerged out of social situations and have acquired canonization as satisfying techniques of religious experience. This point of view is likewise held in regard to the development of ecclesiastical organization.

Freedom from materialism and crass supernaturalism is revealed in the interpretation of prayer, immortality, sin, and miracles. Prayer is evaluated wholly in terms of personal value. "Prayer is really a life spent wholly and consciously under the influence of the presence of God. Sometimes it is articulate; more often it is not." The transcendent values of

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personality and the demand for justice lead the author to an affirmation of the survival of spiritual life after the death of the body. Sin is defined, empirically, as "the result of a conscious act which allows an impulse or an appetite to manifest itself in a way which is contrary to the admitted spiritual law of God." On the subject of miracles a rational approach thoroughly tempered with a sensitive appreciation of the possible power of spirit over the physical is to be commended. In the personal religion of Jesus the author finds the greatest challenge for modern Christians.

For its clarity of thought and beautiful style, as well as for the author's erudition, spiritual insight and appreciation of personal and social values in religion, this book is to be highly commended to those who wish a safe and sane guide in the study of our contemporary Christianity.

O. V. JACKSON.

Finding God and Gold

CORONADO'S CHILDREN. *By J. Frank Dobie. The Southwest Press, Dallas, Texas,* $3.00.

THESE tales of lost mines and buried treasures of the southwest gathered in a gorgeous volume, the first selection of a book club outside of the great eastern publishing centers, and charmingly told by a master of folklore and authority on pioneering in this section, constitute another proof of the uncertain motives of the Spaniards in their spiritual conquest of that part of America which once belonged to Spain. They make it difficult to say that the Spanish padres' main object was not equally gold as well as God.

In 1540 Coronado swept northward out of Mexico into New Mexico in his futile search for the Seven Cities of Cibolo, reputed to possess treasures beyond compare. But let it be remembered that the friar, Marcos de Niza, three years prior, with only a Negro for company, went into that wilderness, even as far as Zuñi Pueblo, and brought back a report which stimulated Coronado and his army to push on toward the fabled riches. In Mr. Dobie's tales, which show unnumbered searches after mines or buried bullion, priests are curiously mixed with the *conquistadores* in the early finding of gold.

This is well illustrated in the first tale, "The Lost San Saba Mine." Of all the missions planted in Texas by the Franciscans in the vain effort to Christianize the nomadic Indians, that on the San Saba river in behalf of the Comanches, although among the last, was the most heroic. For it was there that the friars yielded up their lives in martyrdom at the hands of the wildest and fiercest of the tribes. Yet it was there that a silver mine was believed to be in operation during the residence of the priests. The evidence that it was a large and rich mine seems conclusive, and still after more than a hundred years it has never been found and at least a thousand variants to the story of its location and circumstances of its operation have sprung up. It is almost incredible that the possibility of finding it again should have prompted such repeated efforts, the expenditure of such vast sums, and that after so many disappointments so many men are yet eagerly seeking its hidden shaft.

Almost every fascinating tale in this book is connected with the Spanish passion for gold, with priests moving to and fro in it. The Spanish, mad with imperialistic zeal, had no such colonizing genius as the English. Their effort at evangelizing the Indians was chiefly a means to an end—that of conquering competitors and obtaining wealth. Through a period of two hundred years they planted in Texas some twenty-five missions, but so precarious was the tenure of these missions, even when protected by military forts called presidios, they left little else than names for places and traditions of buried treasure.

But as my old family physician, a pioneer himself, has said, the first settlers always set the pace. These Spaniards, with their quest for gold, communicated much of their acquisitive spirit to their successors, the Anglo-Americans. Hence the children of Coronado. To read this book, with its detailed treasure hunts, authenticated with names and dates, impresses one with the fact that the Spanish passion for treasure has been perpetuated in these parts. To quote the author: "What the Golden Fleece was to the Greeks or what El Dorado—the Gilded Man—has been to South America, these lost mines have been to all the southwest. The story of these mines is a cycle made up of a thousand cantos that for hundreds of years have been recited with cumulated effect in the camps, households, and offices; housed mechanics, preachers, teachers, doctors, lawyers, earth-treading farmers and home-staying women, as well as roaming cowboys, rangers, outlaws and miners have believed these stories; and in seeking these mines generations of men have disemboweled mountains, drained lakes, turned rivers out of their courses." And never a woman in these quests. Is the passion for gold next to the desire for God?

J. M. DAWSON.

The Autocrat of Democracy

WILSON THE UNKNOWN, *an Explanation of an Enigma of History. By Wells Wells. Charles Scribner's Sons,* $2.50.

WAS President Wilson the completely unselfish idealist, the sacrificial servant of humanity, thwarted and martyred by the embittered partisanship of little men? Or was he the supreme egotist, able to climb to dizzy heights of power but not able to avoid the dizziness which height occasions in unstable brains? Neither, says the well informed writer, whose name is not Wells Wells except for the purposes of this book. This is an interpretation of Wilson, not a narrative of his life. Mr. Wilson is represented as possessing the keenest mind and the clearest political judgment that were ever found in the presidential office. He knew exactly what he wanted and exactly what he was doing, always. He made no mistake, except the final one of not foreseeing the physical breakdown which shortened the period for carrying out his plans. Even his failures were premeditated as features of his grand strategy; his "indecision" in the months between the sinking of the Lusitania and the declaration of war was purposeful; his shifting policies in relation to Mexico were directed to a constant end; and his "blunders," such as his appeal for the election of a democratic congress four months after his declaration that "politics is adjourned," and the resentment which they aroused, were alike calculated means of producing desired results.

The gist of it was that Mr. Wilson had a plan which required a twelve-year tenure of the presidency and his strategy was to have such important unfinished business on hand at election time that the country would be unwilling to risk a change of leadership. The plan itself began as a matter of personal ambition but grew into a magnificent conception of the reorganization of the world—an enterprise for which, one may concede, twelve years is not an excessive period. To carry out such a plan he must think about reelection in 1916 and again in 1920. The strategy for 1916 began with a Mexican policy looking to a benevolent protectorate, possible military occupation in the interest of peace and liberty, and economic penetration. The combination of moral fervor (vs. the usurping "butcher," Huerta) and augmented prosperity through enlarged markets was counted on to solidify the

democrats and divide the republicans and to land the country, at election time, in the middle of a stream where it would be manifestly inexpedient to change horses. The outbreak of the European war put Mexico in the background and required a substitute policy—"he kept us out of war." The unfinished business of 1916 was the business of keeping out of the war.

No doubt is cast upon the sincerity of Mr. Wilson's devotion to the program of organizing the world for peace and justice, but the author's theory is that he realized that the prompt approval of the league covenant along with the treaty would put him in the position of having worked himself out of a job before the job was really done. He therefore deliberately stirred up opposition, prodded the country by his letter of October, 1918, into electing a republican congress to bear the blame for the senate's failure to ratify the covenant, and subtly stirred up suspicion of the league by his Boston speech in February, 1919—all with a view to having the country again in the middle of a stream of unfinished business of the highest importance at the time of the 1920 election. It was his conviction that he was uniquely qualified for the leadership in the years after the war when the world was to be made over. The author does not deny the accuracy of this estimate. What he does is to point out how such a conviction, supported by a theory which made the President the "dogmatic dictator of democracy" and by a subtle intellect and an audacious spirit, led to those acts and policies which unfriendly critics have explained as blunders and inconsistencies, and ultimately failed not because of the partisan bigotry or personal animosity of Henry Cabot Lodge and a few others, but because Mr. Wilson's health broke down before his plans could be brought to full fruition. "The consolation of sympathy could never be his, but five hundred years will not diminish his stature."

WINFRED ERNEST GARRISON.

Paths to Spring

FLOWER AND WEED. *By Edith Mirick. James T. White & Company,* $1.50.

YEARS AGO I experienced one of the great moments of my life: I opened "A Shropshire Lad." Seldom since then have I had equal or even approximate delight—once when I read Ralph Hodgson, again when I found the greatest of modern poems, Chesterton's "Ballad of the White Horse," now and then from pages of Davies and Cullen and Frost. But for the most part in modern verse, "The lone and level sands stretch far away." Hence it is a deep delight to find such a book as "Flower and Weed," a book not of verse but of poetry, a book that one reads not because it must be reviewed but because of its own loveliness.

To read this book is to experience again some of the golden moments, the reality, the joy, that "A Shropshire Lad" brought. I began it casually—I read it through with eager delight. Just as

> The bulb must keep an eager pride,
> A hungry green pressed tight inside,

so Edith Mirick mingles a vivid thrust of life (authentic with the urge of earth) and a tranquility of "eager pride" that keeps her recollected emotions "pressed tight inside" the beauty of art. She sings with simplicity of magic (of such is the kingdom of poetry), out of a heart that like a child's has never found the colored earth become—in our terrible phrase—"an old story." The "shaggy pine," the "Judas-buds of goldenrod" that "kiss summer to her doom," the mole

> (With never a light
> But a star on his nose,
> He battles the night
> Beneath the rose),

the "massed enticement" of the phlox, the Christmas tree that last year could

> Pin the new moon's scimitar
> Upon the plumage of her bough,

the flake of snow that is "a muted kiss"—of things like these, substance and fabric of the living, colored world, she fashions her poems.

Nor does she fashion merely sensuous delight. She is no imagist, geometric, futile—a poetic frost; she has vivid and intense emotion, and reality of experience deeply lived and deeply felt. For example, this from "Lines for a Blind Girl"—

> Wary, wary, lest your heart
> Break—oh, leave her as the light
> Fades, for she will draw apart,
> Knowing coolness for the night.

Or one could quote the poignant "Poet's Child," whose great heritage is

> At the end, a lonely rood,
> Marked in a crowd for solitude.

Poetic, too, is the sure magic with which she puts significance into symbol—the lovely "The Bluebird Has a Right to Nest," or the magnificent "Journey of Anger"—

> A thunderbolt has cut its wrath
> Upon the beauty of this tree;
> Then merged its fury with the earth
> And buried it eternally.
> But ever, ever, shall that stark
> Journey of anger leave its mark.

Always she has eyes keen for loveliness, a heart quick to pity and warm to love or hate, an ironic strength that can hold tragedy at arm's length and make him sing, a wistful humor like a cool wind shaking flowers, a balance of truth-based joy and clear-eyed sadness. It is a book to be thankful for—though one need not thank a star for shining, or a rose for blooming.

It is dangerous, for one's self and for the poet, to try to place a contemporary. I myself, however, prefer to read Edith Mirick rather than Edna Millay. And I think, *Deo volente,* that Edith Mirick has it in her to become greater in her time than Edna Millay in hers.

E. MERRILL ROOT.

The Great Week

GREAT DAYS OF THE LAST WEEK. *By B. H. Bruner. Richard R. Smith,* $2.00.

DURING recent weeks pastors have been hunting around for something new to say during passion week. This week is indeed the greatest week of the year with its Palm Sunday, Good Friday, and Easter, and yet many leaders fail to explain the full meaning of it to church people. A book like this, giving devotional material, quotations, and a very apt comparison of the experiences of the church with those of Christ during the last week, is valuable. To trace the experiences of Jesus from popularity, through loneliness, trial, and seeming defeat to the day of victory, is not easy. There are too many things that enter in to complicate belief and yet in all of these there is something applicable to human life and the life of the church. This is a book for personal devotion and congregational inspiration.

RAYMOND KRESENSKY.

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Lives of Great Men

GODS AND LITTLE FISHES. *By Alfred Pearce Dennis. Bobbs-Merrill Company,* $3.50.

Mr. Dennis has had unusual opportunities for observing some of the great ones of earth at short range. He was a graduate student under Woodrow Wilson for two or three years at Princeton. He knew Coolidge when the future President was a fledgling lawyer in Northampton and the author was a young professor at Smith college, and they were taking their meals together at an unpretentious hotel on a side street. He has had close contacts with Mussolini, and likes him—with limitations. He guided Senator Brookhart over Europe, where the senator probably visited fewer art galleries and collected more statistics than anyone who ever made the grand tour before or since. Other figures in this varied collection are Senator Smoot, Booth Tarkington, President Patton, "Puddler Jim" Davis, Fuller Calloway of Georgia, "cotton philosopher," and Dr. Bratt of Sweden, whose name forms a convenient hook upon which to hang a discussion of the Swedish system of liquor control which he originated. The book is filled with pleasing gossip about the great, with kindly humor, and with entertaining commentary on things in general.

PAUL GAUGUIN, *the Calm Madman. By Beril Becker. Albert & Charles Boni,* $3.50.

The madness of Gauguin was rooted in the insane idea that he could paint. The point, to be sure, is a highly controversial one. Perhaps it is as impertinent for a mere reviewer to opine that Gauguin could not paint as it was for Gauguin to pass a similar judgment upon all the so-called painters from Leonardo to Renoir. But he was devoted to his painting, such as it was, with a madness that was heroic. There is something magnificent about a man who dares to do the thing that he believes it is his to do, who flings fortune and safety to the winds, who sounds his note against all the voices in the world and keeps on sounding it while there is breath left in him. No distorted legend about the life of Gauguin could be much stranger than the reality, but it is well to have the reality disentangled from the accumulating myths before it is too late, and this Mr. Becker has undertaken to do—with success. Gauguin was by nature and inclination a savage. Civilization bored him. His most fruitful years and his happiest—if any part of such a tempestuous life can be called happy—were spent in the tropics. He left Paris for Panama, and Panama for Martinique. He spent years in Tahiti, and when it became too civilized transferred his residence to the Marquesas islands. The tragedy of it was that, having given up a good job as a broker because he hated to think about money, and having gone in search of primitive places where the thought of money would not intrude, he found himself thereafter continually harassed by poverty. He would not live in money-mad Paris, but he wanted Paris to buy his pictures and Paris would not do it except at ridiculous prices. (They bring high enough prices now, of course, but that does him no good.) He wanted to escape the trammels of civilization, but it angered him that civilization did not acclaim him as a great artist and furnish him amply with the funds which he despised but still needed. He could "go native" to the extent of taking up with a succession of native women and leaving behind him a number of children, but not to the extent of not needing recognition and cash income. It was a mad experiment, and he paid the price. That he was a genius may be granted. He might even have learned to paint if he had not been so fanatically convinced that bad drawing was essential to good painting. He had something to say but he lacked the means of expression. He was like a speaker who cultivates his defects and, after all, stuttering is no help to sincere and effective speech.

CADILLAC. *By Agnes C. Laut. Bobbs-Merrill Company.* $3.75.

The name of Cadillac—in full, the Chevalier Antoine de la Mothe Cadillac—is more familiar than his personality and his services. Surely this "knight errant of the wilderness, founder of Detroit, and governor of Louisiana from the Great Lakes to the Gulf," deserves a biography. Agnes Laut, who has done much research and written many books relating to the northern and western frontier, has dug out her material like an historian, but she handles it in the romantic manner and writes it in a colorful and popular style. Detroit should present her with the freedom of the city, and the least that a certain motor car company can do is—oh, it's too obvious to require mention.

KITCHENER. *By General C. R. Ballard. Dodd, Mead & Co.,* $3.50.

The author combats the view that Kitchener's work was already done and that his period of mental and physical decline had already set in before the tragic day when he went down with the "Hampshire" in the North sea in 1916. Kitchener, perhaps partly because he was always an aloof and inscrutible person, exercised a peculiar fascination upon the public. In Boer war days he seemed like an Arthurian knight. See O. Henry's story in which a harassed shop girl is steadied in a critical moment by the sight of a newspaper picture of Kitchener which she had pinned on her wall. Perhaps the romantic appeal was enhanced by the fact that he never married. Perhaps this was also one reason why it could be said of him that from his youth up "he seldom spoke except to issue orders." The story of his life and military services—in Egypt and the Soudan, in the Boer war, in India, and in the first two years of the world war—is here told by one who is expert in the military field and who views all of these operations from the official imperialistic point of view. Although the author considers Kitchener the most towering figure on either side of the great conflict, he is not a blind partisan in judging the merits of the controversies in which he became involved in the last phase of his career.

WOLSEY. *By Hilaire Belloc. Lippincott,* $5.00.

Here, says the blurb on the jacket, "is a picture of Tudor England with all the tumultuous life which could produce both the Field of the Cloth of Gold and the austere church which denied—even to kings—the right of divorce." But—strange, is it not?—no reference to the fact that the same austere church which denied divorce to Henry VIII of England had granted one a very few years before (in 1499, to be exact) to Henry IV of France. But then, the French Henry was a recent convert to Catholicism and perhaps deserved special consideration on that account, while the English Henry was moving the other way. And besides, the English Henry's wife was the aunt of a very powerful emperor and, from a wise pope's point of view, there was no more sense in antagonizing Charles V by annulling the marriage than there would have been in antagonizing the lady's father, Ferdinand of Spain, a few years before, by refusing the special dispensation which alone had made the marriage possible, since Henry had married his brother's widow—contrary to the law of the church and, as was then generally believed, the law of God. But this is more or less beside the mark. Mr. Belloc's willingness to claim moral credit for the church on account of

the refusal of a divorce to Henry VIII without taking into account the long series of annulments (with right of remarriage) which it has complacently granted, from Henry of Navarre to Marlborough and Marconi, merely illustrates the fact that Mr. Belloc is not a disinterested chronicler of those events which are related to the break of England with the Roman church. He has, however, every other qualification for writing a brilliant and valuable life of Cardinal Wolsey. He knows his field, and he commands the vivid diction to match the colors of the scenes that he depicts. Even on the matter of the divorce, to which he devotes a great deal of space, he performs a valuable service by assembling much pertinent material, though his interpretation of the data is warped by the dogmatic necessity of justifying the church and blackening Henry (already black enough, heaven knows) by resolving every doubt against him. It is regrettable carelessness that, on two successive pages (82 and 83), the name of Giuliano is spelled in two different ways, both wrong.

GEORGE WASHINGTON, COMMANDER IN CHIEF. *By Thomas G. Frothingham. Houghton, Mifflin & Co.*, $5.00.

The primary purpose of the author of this valuable addition to Washingtoniana is to present a thorough study of the military aspects of the American revolution and to indicate both the exact part which Washington played in the operations and the quality of his military genius. It is perhaps too much to claim, as the author does, that the military side of Washington's function and of the campaigns which he conducted has been neglected by previous biographers and historians. Rupert Hughes, for example, devotes at least half of a volume twice as large as this to exactly that field. Mr. Frothingham, however, has the advantage of being a thorough expert in the analysis of military problems and situations, and this qualification gives his work special value and his judgments great weight. It does not guarantee him against mistaken estimates of the political situation. It would seem, for example, that he has overestimated the unanimity of the colonists in their support of the cause of independence, and has considerably understated the strength of the loyalist sentiment. Considering the precise field to which the author's study has been directed, his statements upon such points as these may perhaps be taken as obiter dicta. His total presentation confirms the belief that Washington's military success was no accident and that he was among the greatest generals of all time.

Books in Brief

THE BIBLE AND BUSINESS. *By Humphrey Lee. Richard R. Smith, Inc.*, $1.50.

The author of this readable book is pastor of the Highland Park Methodist church, Dallas, and professor of homiletics in the adjacent Southern Methodist university. It is a suggestive approach to the Bible. It is not intended to be a systematic survey of business ethics, but a rapid summary of those incidents and utterances which illustrate biblical ideas of business in the legal codes, the prophets, the wisdom literature, in the days of Jesus, and in the early church.

THESE RUSSIANS. *By William C. White. Charles Scribner's Sons*, $3.00.

Mr. White has lived in Russia for two and a half years as a fellow of the University of Pennsylvania. He has tried to do in this book the same thing that Maurice Hindus did in his "Broken Earth"—show the new Russia as it appears through the eyes of individuals who live in it. White's character sketches are not as distinguished as those of Hindus—few in the English language are—but they give genuine help toward comprehending the present Russian scene. The 17 sketches in the book depict the housewife, the professor, the merchant, the priest, the shoemaker, the typist, the worker, the student, the soldier, the engineer, the tutor, the miller, the barber, the innkeeper, the music teacher, the doctor, and the judge.

THE HYMN TUNE MYSTERY. *By George A. Birmingham. Bobbs-Merrill Company*, $2.00.

Ha! Here's another story by Birmingham. Lucky it's Saturday night. But it wouldn't matter, for this literary editor always declares an immediate Saturday night when one of Birmingham's books arrives, even if the calendar and the clock unite to proclaim it Wednesday morning. The murder in this one is unimportant, except to the victim. The main point is the deciphering of a musical cipher which tells where the stolen jewels were hidden. It is rather too easy a cipher. Novelists who want to introduce ciphers really ought to study the subject a little more and get past the elementary stages. But the main joy in this story is not in the mystery—which is only a moderately good mystery—but in the cast of characters that the author assembles, mostly clergy or crooks, particularly the ineffable Irishman, the Precentor Dennis, and above all in the gentle satire—as keen as Swift and as kindly as Lamb—which he directs at certain phases of the established church.

MASTER OF MANHATTAN, THE LIFE OF RICHARD CROKER. *By Lothrop Stoddard. Longmans, Green & Co.*, $3.50.

That typical American product, the municipal boss, is perhaps no better loved than he was a generation ago, but he is coming to be better understood. He has been a favorite object of the caricaturist and the chosen target of the reformer, but neither the reformer nor the caricaturist is the most discriminating interpreter. Stoddard has made an unprejudiced and scholarly study of the big boss who perhaps came nearer to being king of New York than anyone else ever was even in that boss-ridden metropolis. The ground which the author cultivates had been pretty well ploughed before in a recent life of Tweed and a history of Tammany Hall, not to mention Mr. Zink's very recent book on "The Political Boss in the United States." The present author has gone much beyond these in his study of the character and career of one of the most perfect and consistent exponents of the theory that "to the victor belongs the spoils." It is not only an exciting biography but an instructive and realistic revelation of the workings of city government in one of its worst phases. The story is not without its comic relief, too. The picture of Croker, as he was becoming Anglicized, compelling the roughnecks of the East side to don dress suits for dinner at the Democratic club is funny enough to make one almost forget one's fury at his regal domination of a "democratic" government.

AN INTRODUCTION TO BIBLICAL ARCHEOLOGY. *By George S. Duncan. Fleming H. Revell Company*, $1.75.

An excellent textbook for home and school. Professor Duncan is teacher of Egyptology and Assyriology in the American university, Washington. The field of archeology offers many opportunities for dogmatic and unwarranted statements. But this book covers the ground in a sane and sensible manner. The author has availed himself of the best authorities on such questions as the age and origin of the earth and man, the Hebrew and Babylonian flood, Israel in Egypt, the code of Moses and the laws of Hammurabi, the language, chronology and geography of the Old Testament, the papyri and the New Testament, archeology and criticism, and so forth.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Niebuhr Opens Lenten Series

St. Louis Crowds Cathedral to Hear Ethical Implications of Gospel Pressed Home

(Correspondence from St. Louis)

ST. LOUIS, March 19.—Under the auspices of the St. Louis church federation the noonday Lenten services for the 13th year began with large congregations to hear Dr. Reinhold Niebuhr of Union theological seminary, New York. Last year the services were held in a church for the first time. In previous years downtown theaters were used. The invitation to hold the services in Christ Church cathedral met with a cordial response most evidently appreciated by both ministers and laity as witnessed by the overflowing multitudes attending. The speakers for the second and third weeks will be Dr. Walter Russell Bowie, Grace Episcopal church, New York, and Bishop E. D. Mouzon, Methodist church, south, Charlotte, N. C.

* * *

An Ethical Gospel Note

As always Dr. Niebuhr has been seeking new interpretations of the ethic of Jesus. He is really a prophet of a new day. Perhaps his messages might not seem so novel were there more emphasis on the ethical by preachers generally. His address before the Ministerial alliance was illuminating and by many considered the greatest message they had heard on world conditions.

* * *

A Prophet in His Own Country

Dr. Niebuhr is always welcome in St. Louis where with his brother, Dr. H. R. Niebuhr, he received his theological training in Eden theological seminary. These sons of the manse were born in a pleasant parish but 30 miles removed from the city. It is significant that this same community in a radius of five miles also gave birth to Enoch M. Marvin, later bishop in the Methodist church, south, and conceded by many to have been one of the greatest preachers of Missouri. Marvin's son became a minister and his daughters became missionaries or wives of ministers. Dr. Carr W. Pritchett, minister and college president, father of Dr. Henry S. Pritchett, also was born in the same community. The Pritchett family gave three preachers, three teachers, two lawyers and one doctor to the world.

* * *

Another Prophetic Voice

On the invitation of Washington university and a group of ministers in the university environs Sherwood Eddy will visit the city April 19-21 and deliver sermons and addresses. Sunday, April 19, he will deliver the sermon at Christ Church cathedral. In the afternoon he will address a mass meeting of young people at the Second Baptist church. Monday and Tuesday he will address a convocation at the university. At noon he will speak to a specially invited group. Tuesday evening he will speak at the United Hebrew temple.

* * *

Worship and Music

A group of Sunday school officiary and workers met during the week to arrange for the coming of Prof. H. Augustine Smith of Boston university, who will spend three days, April 24-26, in the city delivering addresses and holding institutes for instruction in the use of music, pictures, and pageantry in the development of the spirit of worship in young people's and congregational service. The committee in charge purposes the enrolment of 1,000 interested church workers.

* * *

Defeat Pari-Mutuel Gambling

The church federation has persistently opposed legalized gambling on horse and dog races. At every recent biennial session of the state legislature a bill or some discussion of ways of approach to bring back gambling has been before the public. Aided by other metropolitan federations, religious associations and civic organizations the bill was again opposed and defeated this year. A committee of 100 representative citizens also gave aid. A publicity man kept the agitation hot and another worker spent ten days in the capital city watching proceedings and enlisting opposition. The bill was cut to pieces by amendments and failed of engrossment by a vote of 87-30.

* * *

Unemployment and Need Increase Distress

Early in December a citizens committee on relief and unemployment was appointed by Mayor Victor Miller to disburse the city appropriation of $300,000 for relief. Through six established social agencies this fund has been distributed. Now the increasing and multiplying needs call for another like sum. More than 15,000 applicants for jobs and relief, some needing both, have been supplied. It is estimated that more than 10,000 families are under the care of these agencies. A survey made Jan. 1 showed probably 75,000 men out of work in St. Louis, which was about 50,000 more than normal at the season. The services of the participating agencies and of 3,300 individuals have been voluntary.

* * *

Memorial Organ

Centenary Methodist church, Dr. C. W. Tadlock, minister, is rejoicing in the gift of a great pipe organ, a memorial to Dr. Edmund A. Babler and his sister, Mrs. Emma Wahl. It will be one of the best equipped organs in the city and will cost $55,000.

CHARLES O. RANSFORD.

Social Workers Endorse Cermak

Democratic Candidate Given Non-Partisan Support for Mayor of Chicago—Funeral of Dr. Davis

(Correspondence from Chicago)

CHICAGO, March 23.—No endorsements being received by Anton J. Cermak for mayor are more impressive than those given by the social workers of the city. There is no doubt that vast improvement has been effected in the social service activities of the county board under President Cermak's administration, and this, unquestionably, is responsible for the organization of a "social service independent committee" favoring Mr. Cermak's candidacy. On the committee one finds such distinguished names as Jane Addams, Graham Taylor, Mary McDowell, Harriet Vittum, Arthur E. Holt, James Mullenbach, Louis L. Mann, C. W. Gilkey, A. W. Palmer, F. F. Shannon, Mrs. George V. McIntyre, A. L. Foster, Sophonisba P. Breckenridge, Edith Abbott, and other equally prominent social workers and clergymen. Mrs. Harvey A. Tyler is chairman of the committee, Prof. Fred Merrifield, vice-chairman, and Mrs. Emile Levy, secretary.

Mr. Cermak, who is promising sweeping reforms, if elected, will owe his election to non-partisan support. If he measures up to the expectations which many have of him his election will, indeed, to quote his own words, "give notice to the world that we have the capacity of cleansing ourselves of the pollution that infests our body politic." For my own part I confess myself hopeful but not sanguine!

* * *

Funeral Services for Dr. Ozora Davis

It was singularly appropriate that the funeral service of the late Dr. Ozora Stearns Davis should be held in the Hyde Park United church where his crowning ministry was accomplished. How large a part his ministry of about a year played in cementing the union of the two churches which formed this merger—the Hyde Park Congregational and Presbyterian churches—it is impossible to estimate, but those who sat under that ministry testify that it was very great. This year of service, it will be remembered, was rendered after the physicians had advised him that he had not long to live; indeed, after that date which the physicians had set as the probable limit of his days on earth. Gallantly and without fear he went on with his work as preacher, teacher, and author, a tremendously inspiring figure. A few months ago, in response to my inquiry as to his health, he replied, "Oh, pretty well, thank you. I always have some pain, you know. But it doesn't trouble me greatly.

I have my work. And, thank God, I can work!"

The funeral service was held last Thursday, March 19, and was participated in by colleagues with whom he had been closely associated for years: Dean Shailer Mathews, of the divinity school of the University of Chicago; Dr. Graham Taylor, of Chicago Commons; Prof. Fred Eastman, of the Chicago theological seminary, and Dr. Albert W. Palmer, Dr. Davis' successor in the presidency of the seminary. The address was given by Dr. Palmer, and was a restrained but affectionate and just tribute to the essential greatness of the "practical mystic" in whose honor the service was held. President J. R. Montgomery of the board of the seminary presided.

Dr. Davis' ashes will repose in the corridor of the seminary to which for 20 years he gave such distinguished leadership, near the ashes of the late Dean Frank G. Ward, between whom and himself a David and Jonathan friendship had existed through all the years from early youth.

* * *

Riots at Joliet Penitentiary

During the past two weeks serious rioting, attended by loss of life, the beating of guards, and the burning of over $500,000 of property, has taken place at Joliet penitentiary and the new Statesville prison, both of which are conducted under a unified superintendency. Henry C. Hill is warden. There seems to be little tendency to blame the direct management of the institutions, however. The causes of discontent are mainly overcrowding and the unsatisfactory (to the prisoners, at least) operation of the parole board. There is no question as to the congestion. The old penitentiary, built to accommodate 900 prisoners, now houses 1,800. Conditions in the new Statesville prison are not quite as disgraceful, but bad enough.

What seems to the outsider a shameful episode undoubtedly increased the resentment of the prisoners. On Feb. 23 three prisoners attempted to escape. The administration had been given warning that the attempt would be made, but, instead of preventing the break from inside, posted armed guards outside the walls and, as the prisoners dropped over the walls, shot them to death. It is not easy to find an adequate excuse for this procedure.

At present highway police and companies of militia are assisting in maintaining order at the penitentiary, while a legislative committee conducts an investigation.

* * *

"Ralph Connor" at the Sunday Evening Club

Dr. C. W. Gordon, probably better known by his pen name, "Ralph Connor," pastor of St. Stephen's United church, Winnipeg, Man., was the speaker at the Sunday evening club, March 15. Interviewed by a newspaper reporter Dr. Gordon asserted that church union in Canada had exceeded the expectations of its most ardent proponents at the time of its inauguration. As one proof of that contention Dr. Gordon pointed to the financial record of the United church. Despite the present economic depression, he said, the treasurer of the United church reported an income for the past year which is dou-

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ble the combined income of the three uniting churches (Presbyterian, Methodist, and Congregationalist) in their best year prior to union. More significant, however, Dr. Gordon felt, was the progress made throughout Canada in the fields of industrial and social ethics during recent years.

* * *

And So Forth

Some time ago reference was made in this correspondence to the suppression of an announced speech by Rev. Karl Borders in an Evanston church, at the instigation of the American Legion. Mr. Borders did speak later, however, at First Methodist Episcopal church. A repercussion of this event is the organization in Garrett biblical institute of a chapter of the Young People's Socialist league, which announces its purpose to combat chauvinism and militarism. One of the organization's chief objectives will be the abolition of military training in schools and colleges. . . . Oliver Institute church, Dr. Norman B. Barr, pastor, has received from an anonymous donor the gift of a $12,000 organ. . . . Bishop Archibald J. Carey, of the African Methodist church, and a member of the Chicago civil service commission, died at Billings hospital, this city, March 23, of heart disease, at 62 years of age. Bishop Carey was a key-man in the Thompson Negro political machine.

CHARLES T. HOLMAN.

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REPRESENTATIVE OPINIONS

DR. WITHERSPOON DODGE, Pastor Central Congregational Church, Atlanta: For boldness, sincerity and truth, there is no book of our generation, dealing with the subject of religion and the church, that is in its class. It is in the true prophetic succession, and will serve the purpose of God in a mighty way in eliminating the sham, pretense and politics inherent in present-day religion. It can not but prove a pleasure and profit to all readers of the open mind.

W. C. HENSON (Attorney), Cartersville, Ga.: I do not know when I have enjoyed a book more; and, further, I have never seen one that so keenly diagnoses organized religion. I wish every preacher could read it; yea, and every church official, too.

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Britain Rejoices at Indian Peace

Diehard Opposition Not Supported by Public—Free Church Council Holds Annual Meeting

(*British Table Talk*)

LONDON, March 10.—It is old news now, but I must set on record the emotions of surprise, relief and gratitude which were felt when it was reported that Lord Irwin and Mahatma Gandhi had come to an agreement. Some of the diehards called it a surrender to Gandhi; Mr. Winston Churchill still demands "the strong hand"; others hesitate to speak until they know more and deprecate any further conference—indeed it appears this morning that the official conservative decision is that the party shall not engage in any further conference in India. But in the main this country received the news of peace in India with unfeigned satisfaction.

This is especially true of those who know the facts of the Indian situation. Mr. Churchill is apparently not among these, or it may be that he feels it is the business of the old powers of the west to assert themselves in their former authoritative style against the new east and the new Russia. It may be that he dreams of himself as a new Marlborough leading the ranks of European civilization against the barbarians, and remembers that he has neither the moral authority nor the personal influence to do more than make petulant and dangerous orations.

The story of this conference between the British viceroy and the Indian seer is one which derives its meaning in part from the character of the two men. There is still a place for personality among the forces which make history. If, for example, in the ordering of political affairs Mr. Churchill or the late Lord Birkenhead had been viceroy, would there have been peace?

* * *

Free Church Council at Weston-Super-Mare

More than a thousand delegates are met in Weston-Super-Mare this week for the 36th assembly of the National Free Church council. The bishop of Bath and Wells has given a cordial welcome. (The story is told of the bishop who signs himself "Bath and Wells," that during the war a double allowance of petrol—things were rationed in those days—were allotted to "Messrs. Bath and Wells.") The chairman is Principal E. Griffith-Jones, of the United Independent college in Bradford. Dr. Griffith-Jones wrote many years ago "The Ascent Through Christ," and proved himself at once an accomplished scholar. He has been a leader in Congregationalism, and an excellent head of his college. No one can doubt his deep attachment to the free churches.

The main subject of the week is "Christ in the New World." Sir Oliver Lodge is among the speakers. The council is a consultative body, not entrusted with any legislative powers. There is little doubt that its members will approve the action of the free church delegates who recently

protested against the concessions to the Catholic church in the provisions of the education bill.

It would be idle to ignore the fact that the council does not play the part in the religious life of this country which it formerly did. The president has expressed his hope that the present assembly "by the enthusiasm and high spiritual temper and earnest facing of the world problems before us . . . a new era of enhanced usefulness will be initiated."

* * *

Students and the Christian Faith

A comparison has been made, by a hand not hard to detect, between the mission which stirred Oxford in 1905 and the mission recently conducted by the archbishop of York. The earlier one was considered rightly to have been remarkable in its range and results. The preacher then was Dr. J. R. Mott and from 300 to 800 undergraduates attended the meetings. Today when critics have assured us that the modern students have no use for religion, never less than a 1,000 and sometimes 2,000 members of the university were present day after day for eight days listening to the preaching of Christ and learning the way of prayer.

"The change in the last few years," the Student Movement declares, "is remarkable. Men are ready to listen and many more than some of us think are ready to pray." . . . At the same time I hear that from other companies of young people a marked response has been made to the appeal of Christ. In a suburb of London near to my home hundreds of them responded to the call for decision to follow Christ set before them by Rev. Lionel Fletcher.

It would be too much to assert that these facts are characteristic of what is happening everywhere. There is a rebellion, seething in the heart of youth; there is a readiness to try experiments which can only end in disillusion and despair; but it is altogether an unreal picture of youth which leaves out the companies who have entered upon the way of faith.

* * *

Some Other Matters of General Interest

The government has had heavy losses during the week. Earl Russell, the undersecretary for India, died suddenly. He is one of a family noted for an independent and ever rebellious attitude to the things that are accepted. His brother, Mr. Bertrand Russell, who succeeds him in the earldom, is as well known in America as in this country; his writings upon philosophy and social ethics may have obscured the fact that he is one of the greatest living mathematicians. The treatise which he wrote in partnership with Dr. Whitehead is a work which holds a place of authority. He has had a worldwide influence scarcely conjectured as possible in those days towards the end of the war when he was imprisoned for writing a seditious pamphlet.

Some labor and one conservative member have joined the Mosley party. There is a movement on foot to bring about a liberal-unionist party, prepared to work with the conservatives against the socialists. Sir John Simon is supposed to be the leader of this new section.

The obsolete allocation of clergy has been abundantly proved in Yorkshire. Hull has three times the population of York, and the same number of clergy.

EDWARD SHILLITO.

Gandhi Cables Message on Terms of Agreement

When the terms of agreement between Mahatma Gandhi and the British viceroy were published, Unity, published in Chicago, cabled Gandhi congratulations, and also inquired from him the bearing of the terms announced upon the ultimate objects sought in the campaign for independence. In answer Gandhi sent the following cable to Dr. John Haynes Holmes, editor of Unity: "Thanks. Nothing on important issues you mention was settled, but door kept open for raising these questions. Congress enters conference with determination to gain these points. The settlement is provisional, and if congress position cannot be reached through conference, congress might have to readopt method of suffering and civil disobedience."

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REV. JOHN LAMAN *Fall from tree*	Marlette, Mich.
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Churchmen Fight City Corruption

Federal Council Committee Approves Birth Control—Dr. Magnes Arrives from Jerusalem

(*Correspondence from New York*)

NEW YORK CITY, March 21—Our church leaders are at last aroused about the kind of government given us by Tammany hall. The steady stream of testimony brought out before Judge Seabury has at last convinced them that there is something rotten nearer by than Denmark. It is encouraging to find that the City Affairs committee, which has done more than any other group to uncover the facts, is headed by such outstanding religious leaders as John Haynes Holmes and Rabbi Stephen S. Wise. Their protest to Governor Roosevelt, preferring charges of malfeasance against Mayor Walker, shows not only courage but wisdom. And they have been careful to avoid even the appearance of publicity seeking.

The demand for a thoroughgoing investigation of the city government is also made by the federation of churches and this fact has not escaped the notice of our headline writers. Moreover, this awakening of conscience has not been confined to officials of such federated bodies for dozens of pulpits are placing these things squarely before the men and women of the pews.

In this matter it cannot be claimed that the churches are doing nothing, but whether their efforts will count for much against the organized power of the plunderers is doubtful. The history of reform movements in this city and elsewhere seems to indicate that they do not succeed in reaching the root of the trouble. Possibly this root may be the organization of too much of our life around the principle of private profit. But few will think about that, and in the meantime Mayor Walker takes the rest cure in California.

* * *

Federal Council Speaks On Birth Control

The Federal council of churches through its committee on marriage and the home has just issued a statement which deals courageously with the subject of birth control. This has secured great prominence in our papers today and the opinions of many are quoted upon it. These range all the way from that of Bishop John J. Dunn of the Roman Catholic faith, who reaffirms the pope's recent encyclical upon the subject, to that of Margaret Sanger, who says, "How grateful we must be to this progressive and representative body which in straightforward and unequivocal terms . . . puts its stamp of approval upon this subject. . . ." The committee was not unanimous in holding that "the careful and unrestrained use of contraceptives by married people is valid and moral." But twenty-two out of the twenty-eight members of the committee were for this position, while three others expressed no judgment as between the majority view quoted above and that of the minority that birth control through abstinence was the only permissible form.

* * *

Dr. Walton Elected President of Congregational Club

Dr. Alfred Grant Walton, pastor of the First Congregational church of Stamford, Conn., was elected president of the Congregational club at its annual dinner March 9. Doctor Walton has been pastor of the Stamford church since 1917 and this honor comes as well merited personal recognition.

* * *

Brooklyn Church Has Challenging Forum

The Irving Square Presbyterian church, under the leadership of its new and able pastor, the Rev. George A. Crapullo, has organized a forum which shows an admirable fearlessness in dealing with economic issues. Such speakers as Forrest Bailey of the Civil Liberties union and Paul Blanshard of the City Affairs committee are on its schedule for this month.

* * *

Sherwood Eddy Speaks to Social Workers

At the annual luncheon of the United Neighborhood Houses association a few days ago the speaker was Sherwood Eddy on the subject, "Religious and Secular Idealism and the Social Movement." This was one of the most gripping pleas for genuine religion that we have heard and it made a deep impression upon the four hundred or more settlement workers and their boards.

* * *

Code of Ministerial Ethics

A tentative code of ministerial ethics has been drawn up by the conference of younger churchmen of New York and vicinity. While the idea that ministers have any need for such a code may be resented in some quarters, we believe that this attempt at formulation will be welcomed rather wisely. There are some ministerial practices which though they are fairly general are nevertheless open to question and our complex civilization has made it more than difficult to know what conduct really is Christian. Copies of this code may be obtained by writing to the Rev. E. F. Kloman, 802 Broadway.

* * *

Dr. Judah L. Magnes in New York

Dr. Judah L. Magnes, chancellor of the Hebrew university in Jerusalem, is visiting in the city and seeking funds to extend the work of the university. Doctor Magnes was formerly a rabbi and was well known for his courageous utterances on the subject of peace and social justice. His address at Madison Square Garden on the eve of our entrance into the great war will long be remembered by those who heard it.

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Turmoil Marks Japanese Diet

Rioting Reflects Unsettled Conditions in Nation—Unemployment Crisis Growing

(Correspondence from Japan)

TOKYO, Feb. 15.—The session of the imperial diet which is now drawing to a close has been characterized by tumult, one episode being a riot in the lower house which lasted four days. According to eye witnesses, the diet chamber, with chairs and tables thrown up as barricades, resembled a city in a state of siege, with the contending political parties well organized for the most effective prosecution of the battle of chair-throwing, fist-fighting, and high-powered shouting. On the occasion of the national holiday celebration on Feb. 11, National Young Men's associations and other organizations throughout the country passed resolutions demanding the "purging" of the diet. The temperance organizations made effective protests against the sale of liquor in the diet buildings, and the suffragists took advantage of the situation to appeal for an extension of woman's influence in the state.

Under the auspices of the National Christian council and other Christian organizations a reception was held last week for the Christian members of the diet, of whom there are about 20, although only eight attended the meeting. These belong to both of the leading parties and to one or two minor groups, but with a few exceptions their Christianity does not extend to social and international relationships. The progress of representative government among a people long accustomed to autocracy is a slow and painful process.

* * *

The Purity Campaign

The campaign against licensed prostitution has been called to the attention of the public owing to the meeting of the prefectural assemblies at the end of the year. Petitions were presented to 11 such bodies, two of which passed bills abolishing licensed vice. This makes seven assemblies which, in recent years, have declared for abolition. One other passed the law over 36 years ago. The petition method is followed in agitating for this and other moral reforms. In one prefecture which recently abolished prostitution, the victory came as the result of a well-organized seven-year fight, during which 135,000 individual petitions, one long petition containing 60,000 names, and petitions from over 650 organizations were presented. This movement, although its leadership is still in Christian hands, has swept far beyond the limits of the church and is appealing to the best thought of the nation. The response of medical associations, patriotic societies, and so forth, to the movement is very encouraging. Purity leagues are organized in many parts of the country to back up the abolition cam-

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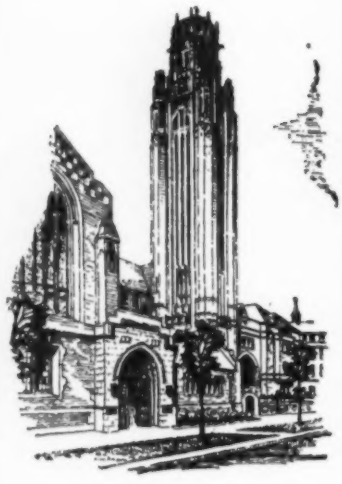

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* * *

Kagawa in China

Word from China tells of the eager reception of the message of Toyohiko Kagawa, who has been in that country since the beginning of the year. After attending the meeting of the National Christian Council of China in Shanghai on Jan. 20, Dr. Kagawa went to Tsinan, visiting the tomb of Confucius on the way, and speaking at Chefoo university; from there he went on to Weishien, Shantung, for conferences on rural work. After returning to Japan, Dr. Kagawa expects to spend the summer in the United States. In looking over the many-sided activities of this remarkable man, it is becoming more and more clear that his chief contribution to the life of today is the application of the Christian principle of mutual-aid to industrial, and especially rural, conditions. But after all, perhaps his greatest contribution is himself—his apostolic fire and boldness, and the fact that the Christianity he preaches has been tested in the slums of Shinkawa and Honjo. Such a man arises only once in a generation, and it is to be regretted that as a prophet "he is not without honor except in his own country."

* * *

The Business Depression

The business depression in Japan, which we had been told had reached its peak last December, still continues unabated. Unemployment increases daily, although unusually heavy and frequent snowfalls have given employment to thousands of street cleaners this past month. Among other measures of relief attempted by Christian organizations, the Salvation army has moored six large barges on the Sumida river and nightly accommodates 750 boys and men on them. An influenza epidemic, said to be as severe as the wave of Spanish influenza in 1918 and 1919, is sweeping over Japan. Everything, including the "flu," is being blamed on the business depression.

The truth is, the prices of commodities and wages in Japan are just now settling from their war-time inflation, and the process is bound to be slow and painful. The depression in the United States, as seen in its effect on the silk trade, is having considerable influence on Japan. Conditions are worst among the farming classes. It is stated conservatively that 10,000 small land-owners become tenant-farmers every year, and that in certain agricultural prefectures over 80 per cent of the farmers have refused to pay their taxes, on account of the prevailing low price of rice due to over-production.

Only 20 per cent of the graduates from our schools get positions, and March, the season of commencements, is approaching, when an entirely new crop of students will be thrown upon an overstocked market. All of this is serving to reveal to the Christian forces of Japan how inadequate they are to minister to the needs of the hour.

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Rollins Parley Debates Religion

Need for Methods of Religious Living Stressed at Conference Attended by Many Faiths

WINTER PARK, FLA., March 19.—Spiritual humanism, in a universe that is full of more significant meaning and greater vital force than any person is capable of experiencing, was the dominant note in the religious parley at Rollins college March 13-14, in which several hundred college students in the southeast, and as many more older people, participated. Thirteen men sat around a table for five sessions of two hours each, with the audience breaking-in to clear up positions and to contribute materials. The substance can be indicated in four points.

1. Religion was defined as a process which takes place when one relates one's self to anything in the universe. Religion is an attitude toward life, because an attitude is a way of behaving. Religion is a way of life, because a way is an adjustment to one's environment. Religion is a quest, the emphasis being on adventurous living rather than thinking of religion as occasional telephone conversations when one dials for a contact with God.

2. Organized religion was claimed to be a method of maintaining this quest, systematically. People who have similar ideals—ideals were stressed as a basis for fellowship rather than beliefs, alone—associate themselves together in churches. Some people objected, saying that they wondered just what difference it would make if grass grew where churches now stand. These objectors asserted that churches, for the most part, fail to function. Jesus preached the sermon on the mount, but the churches are giving precious little technique for carrying it out in 1931. Isaiah preached peace, but the churches have no radical program for international disarmament in the 20th century.

3. The parley admitted failings in the churches, observing that other human institutions like governments, schools, and homes fail too. Organized religion, nevertheless, should be, and can be, a goad to the quest for the good life. The church can continuously goad the political scientists, the economists, and the sociologists to make plans for a better world. Organized religion is the only institution which sees the whole human quest in its entirety. The blueprints for each age must be made by the specialists, and in church fellowship men and women will be stimulated, goaded to bring these things about. (In Hebrew the root word for "goad" and "teach" is identical.)

4. Organized religion, therefore, must quit relying altogether upon preaching ideals. The churches must concentrate upon methodology, "the next practical steps." Organized religion, in the future, must put some people to work on the plans, but also it must help the business man, the mechanic, the parent, the teacher, the scientist, the artist, the musician, to see that they are part of the universal development.

It was interesting to note that many youngsters from Christian homes, who thouught that they were atheists, were led to a spiritual interpretation of the universe by older men who understood their perplexities, and who themselves had a convincing faith in God: Rabbi Lazaron, President Spivey, and Dr. Cavert were noteworthy in this regard.

Among the men at the parley table were Dr. Samuel McCrae Cavert, of New York, Rabbi Solomon Goldman of Chicago, President Holt of Rollins, President Spivey of Southern college, Rabbi Lazaron of Baltimore, Father Nolan of Florida, Irving Bachellor, the novelist, and Col. Raymond Robins.

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The Autobiography of Lincoln Steffens. Harcourt, 2 vols., $7.50.
Gulliver's Travels, etc., by Jonathan Swift. Modern Library, $.95.
The Education of Henry Adams, by Henry Adams. Modern Library, $.95.
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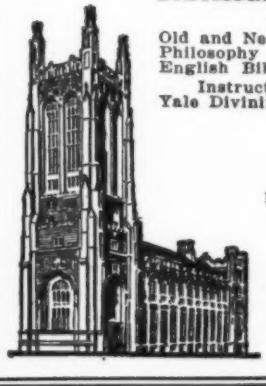

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